

NEW YORK THEOLOGICAL SEMINARY

**"THE MIRACLE ON FORTY-SECOND STREET":
THE REACTIVATION OF THE SPIRITUAL LIFE AND PUBLIC SOCIAL JUSTICE
MINISTRY
OF THE LOMBARD CENTRAL PRESBYTERIAN CHURCH**

**A DISSERTATION SUBMITTED TO
THE FACULTY IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY**

**BY
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PRECIS

Lombard Central Presbyterian Church has a rich historical tradition of one hundred fifty years. Early in the Church's development the congregation was involved in social justice activities that helped to improve the quality of life for blacks in Philadelphia and the nation. Lombard Central helped to lead the fight against slavery and discrimination as early as the 1850's.

Declining church attendance and a struggle to survive economically, in part, caused Lombard Central to lose its vision for a consistent committed social justice ministry. In spite of the fact that its Soup Kitchen operates two days a week and a Summer Day Camp (July and August of every year), involvement of church members had been minimal until Summer '93. The focus of this project is to help church members to be aware of their Christian responsibility and to get more of them directly involved with people in the community.

It is also the purpose of this demonstration project to inspire and recapture the spirit and vision of the church's founders. In the last year, Lombard Central has experienced increased church attendance, church membership, and renewed interest among its members, yet it lacks a consistent, committee and organized social justice ministry which characterized its early history. Utilizing the occasion of the one hundred fiftieth anniversary and the enthusiasm it generates, this project proposes to reactivate the social justice ministry with a focus upon education and literacy.

The goals for this project are:

1. To sensitize the congregation to its need to be involved in social issues that effect members of the church and community by exposing them to the church's past involvement in the anti-slavery movement, the desegregation of Philadelphia Street cars, and the creation of the first Colored YMCA in the USA through newspaper articles, books and seminars.
2. To help participants develop a needs assessment around the meaning and necessity of a pragmatic philosophy i.e., educational policy by providing occasion for training and dialogue with area public schools, the Mayor's Commission on Literacy, and the Educational Advancement Alliance, and other social service agencies (Inner City Impact Institute).
3. To establish an educational resource center, establishment and a social justice commission that will interpret and implement specifically meet the needs of those deprived (to be an influence and presence on educational boards/agencies, etc.)

Specific strategies employed and anticipated include:

The Goal of Consciousness Raising which was accomplished through joint meetings of church boards, congregational meetings and group leaders held on June 6, July 11 and September 8, 1993. A questionnaire was administered to assess congregations view of their social justice ministry: past and present. In addition, Charles Blockson, a renown African American Historian and Curator of Temple University, and The Honorable John Wilder, Philadelphia Deputy Commissioner, held seminars designed to make the congregation aware of their heritage and active involvement, and the pioneering efforts of others in order to equip them to be advocates in social justice, particularly for education and young people. Sermons were preached with social justice themes from

Matthew, and the Philadelphia Evening Bulletin was utilized to give historical and social justice information (see appendix).

In the Skills Development area, six persons were selected and trained together church about the history through oral interview techniques, by Carolyn Williams, a genealogist, and Donna DeVore, an oral historian. In compiling history from the past social justice, ideas and activities were highlighted generated for the 1993 summer educational program and after the school tutorial program for 1993-94 school year. Educational consultants from the Mayor's Commission on Literacy and the Inner City Impact Institute are also provided the same training.

Finally, as the Ministry Goal, the Committee elected to gather information for a historical marker. They will also develop a literacy program and resource center in concert with the Educational Reading Alliance, the Philadelphia School District, the Mayor's Commission on Literacy and involve the staff and students from the Alain Locke and Charles Drew Elementary Schools. This committee will report regularly to the congregation of all their efforts.

Introduction to Setting

Church/group/historical setting

Lombard Central is a church of approximately one hundred twenty-five members. In its early years, membership was over four hundred. Newspapers in the 1840's stated that some of the most prominent and respectable blacks were members of this congregation. Some of the present church members are still living in the glory of the past Lombard Central and have not fully accepted that the church does not have the same financial and/or traditional resources it once had. The financial and prestigious status of Lombard Central has changed

considerably. There is always the threat of the church's ministry changing from one of outreach to one of maintenance and survival.

Within the congregation in 1993, there are several retired teachers, nurses, business persons and postal and government workers. There are two lawyers, two morticians, a college professor, several social workers, a number of educators, several unemployed and an increasing number of welfare mothers and their children. There are approximately twenty-five members over seventy years old. Of this group twelve are over eighty and three over ninety. There are few children and adults between the ages of 25 and 40 years old. Caring for the elderly requires regular visitation to nursing homes and looking in on those who have chosen to remain in their own houses. Surprisingly there is a small nucleus of families that have been in the church for more than five generations.

The church is located at the corner of 42nd Street and Powelton Avenue in the eastern part of West Philadelphia. The church is near University City where Drexel University and University of Pennsylvania are located. The church was founded in 1844 by Stephen Gloucester and is the second oldest black congregation in the Philadelphia Presbytery. Lombard Central was formerly located on Lombard Street near Ninth Street. The original building still stands and may be determined an historical African American landmark. W.E.B. DuBois cites Lombard in his 1899 Sociological study, The Philadelphia Negro.¹ It moved from Lombard Street to its present location in 1940, because the pastor and members felt the neighborhood was getting "too rough" and the surrounding area was deteriorating. The church is predominantly black, except

¹Lombard is among the prominent African American churches of the 7th ward mentioned by Dr. DuBois. See W.E. B. Dubois The Philadelphia Negro -- A Sociological Study, (New York: Schocken Books, 1899) 216-200. Other churches included were: Union Baptist (1827), St. Thomas Episcopal (1792), Mother Bethel AME (1794), Zoar United Methodist (1794), Little Wesley AME Zion (1821), etc.

for one white member and students who visit from area universities; the neighborhood is likewise. The income level of the local residents is low, and the crime and drug use is prevalent. There are many abandoned houses, however, redevelopment is in progress.

Lombard Central Church is unique because of its particular expression of "Black Presbyterianism." In worship and ministry, it incorporates an ethnic identification i.e., a dynamic, spirited worship with lively preaching, gospel singing, hand clapping, and an open response from congregants saying "Amen", "Hallelujah" and "Thank you Jesus." At the same time traditional Presbyterian practices are performed such as recitation of the Confession of Faith, Apostles' Creeds and Passing the Peace. The Sacraments are observed on a regular basis: The Lord's Supper or Holy Communion (monthly) and Baptism (quarterly). The church is involved in joint fellowship services with other Presbyterian congregations for Good Friday Services, Thanksgiving, New Year's Eve and Annual Revivals. At least once a year, the pastor exchanges the pulpit with a white Presbyterian counterpart serving in a suburban setting.

The sanctuary was formerly a Quaker Meeting House. The building is 117 years old and is a historical landmark. It consists of the main sanctuary, a parish hall which is 35 years old and an adjacent house where the pastor's study and business offices are located. There is an opportunity to acquire more adjacent properties on 42nd street.

The strength of the setting is that the building is picturesque and stately, occupying an open space with old trees and a large well-kept lawn that reminds one of an old Southern plantation. The church sits in contrast to the deterioration and congested areas in the surrounding community. Visibly it is a sign of hope for the neighborhood people.

The church and community have the benefit of being influenced by nearby campus buildings of Drexel University and University of Pennsylvania. With walking distance on Powelton Avenue, there are several national historical buildings. Recently, Lombard Central was given historical status. The challenge for the congregation is that the high rise public housing situation is ominous. There is an uneasy peace, high crime, drug and fire rate. Teenage pregnancy, infant mortality and illiteracy are at record proportions. *The sentimental question of whether this treasured landmark can be maintained to be functional in order to meet pressing needs of community.* The church needs more classrooms, gym and recreational facilities. The physical/geographical aspects discussed here in but justice and revitalizing the people is major thrust of the project.

This study begins with impact of the present pastor as the first female pastor in the history of Lombard Central church. It is amazing that at this time in its history, a female would even be considered since main line Black churches still operate in a patriarchal mode. After an extensive two and a half year search, including interviewing several candidates and the Presbytery's threat of closing the church if the situation did not improve, a female pastor was called. Prior to my coming, the former pastor who served for ten years resigned in 1989 and faced some of the same pressures for survival.

The present pastor, first female in Lombard Central's history, was reared in a Christian home. As a child, she attended Sunday School, and was baptized, at the historic Union Baptist Church, in South Philadelphia pastored by the late Reverend James E. Kirkland, Sr., Ph.D., which recently celebrated its one hundred sixty second church anniversary. Union is also the home church of the late Marian Anderson, renown contralto. The present pastor remained a member of Union until she graduated from Cheyney State College in 1968.

In 1974, she sought a deeper religious experience. After three years of visiting the Holy Temple Of God In Christ,² pastored by the Bishop Ozro T. Jones, Jr., STD, she became a member. This change was not made easily since all of her family members had been Baptists generation after generation. When significant questions about the COGIC doctrine and its rituals were answered to her satisfaction, she joined and remained active and faithful until 1990.

While in seminary, 1981 she was introduced to the Presbyterian Church through a summer evangelism internship with a Black Presbyterian church in North Philadelphia, namely The Bethel Presbyterian Church, USA. It was there that her ministry as a person to be ordained was strongly affirmed. She continued her association and involvement with several Presbyterian churches and specific members after Seminary. She answered the call to full-time ministry within the Presbyterian Church, USA in 1990. In December 1991, she was installed as Lombard Central's pastor.

The installation of the first female pastor, December 22, 1991, made headlines. Dignitaries from numerous denominations were in attendance i.e., Baptists, Episcopalians, Methodists, Lutherans, Holiness-Pentecostals, including Presbyterians. In addition, Representatives and Professors from four seminaries: Eastern Baptist, Lutheran, New York Theological and Princeton (where the pastor had been affiliated) were present.

As a second career professional entering the ministry, it is significant that the new pastor brings twenty years experience as a teacher, human relations

²Cornelius Range and Clyde Young, eds., Church Of God In Christ Manual. (Memphis: Church Of God In Christ Publishing Board, 1973). Founded in 1906, the COGIC is the largest African American Holiness-Pentecostal church in the United States Of America, numbering approximately four million members.

collaborator, an administrator and church community activist with a continued interest in education, literacy and social justice issues.

Target Area of the Project

Who and what people suffer from the problem? The people in the surrounding community are targeted. Members of the congregation are targeted as well. There is a need for member attitudes to be changed if real ministry to the community is to occur. The geographical target area of this project or the neighborhood served by the church extends south to Market, west to West Park apartments (low income projects) north to Spring Garden Street and east to 40th Street.

According to the recent census, the tracts surrounding and including this neighborhood has approximately 11,948 people: 1350 whites, 10,209 blacks, 50 American Indians, 2 Asian, and 34 other. This does not include college students. Some whites are long-standing residents from the days when this section was still primarily white. Some whites have moved in because of the close proximity to the University of Pennsylvania and Drexel University; Asians are new additions to the neighborhood.

The neighborhood is quickly deteriorating. Just in the last two years the buildings have physically declined. Many houses are row houses, although some detached homes and duplexes have been built just east of the church for low-income residents. The West Park Apartments, located west of the church, are made up of three 20-plus story high rise towers. Real estate developers are buying up abandoned homes for the purpose of redevelopment. The planned redevelopment will provide a challenge for the church as the racial mix changes over the next 5 to 15 years.

The West Park projects, one block away and the uncharted in the community, offer the possibility of church growth. Present membership of Lombard Central is about 125 members. There are approximately fifteen church within a one mile radius and approximately fifteen others within two miles. The congregation indicates a willingness to work with other churches in various forms of ministry.

The church operates a soup kitchen three days. Food is given out at Lombard Central by referral from City and Catholic social services and private agencies. A care closet is maintained to meet emergency needs in the church and community. From 1983 to 1990, a Summer Day Camp operated with the help of a para church agency. Presently, a seminarian and church volunteers run Summer Camp. Baskets are given out to needy families at Thanksgiving and Christmas. Through benevolence giving, fire victims and those in crisis are also helped. In addition, Lombard Central sends money to Presbytery, Synod and General Assembly to meet mission needs in Philadelphia, nationwide and throughout the world.

Some of the Lombard Central members (past and present), can be characterized by the following quote of Harold Dean Trulear:

The price said for middle-class advancement is found in its alienation from the poor. The right to live in the suburbs lures us away from an existential proximity to those with whom God would have us be in relation. Simply put, there has been an exodus of role models from the inner cities and impoverished rural areas. While that exodus has often been chronicled for the toll it takes on those left behind, it has also been instrumental in truncating the holistic vision of the Black church. Historically the consequences of such wholism was the general betterment of the community. Of course, the church community itself was the community of need. As the needs of Black church persons have been met, and as they have achieved middle-class status, they are no longer the persons who stand to benefit from a ministry to the poor. The poor is not 'us' it's 'them.' The ones in need of jobs, housing and social services are not 'us' but

'them', and because we are isolated and alienated from them we begin to lose the desire to help them."³

Like their white fellow Presbyterians, Negro Presbyterians seemed to appeal best to educated middle class. Since middle was only a small minority in the Negro community, it limited Presbyterian growth.⁴

Summary Statement of Problem

At the same time that the Lombard Central Presbyterian Church is experiencing increased church attendance, church membership, and renewed interest among its members, it lacks a consistent, committed organized social justice ministry which characterized its early history. This project proposes to use the occasion of the one hundred fiftieth anniversary to reactivate the social justice ministry with a focus upon education and literacy.

³Harold D. Trulear, "The Black Middle Class Church and the Quest for Community," The Drew Gateway 61, No. 1 (Fall 1991): 52.

⁴ Andrew Murray, The Presbyterian and the Negro-A History (Philadelphia: Philadelphia Historical Society, 1966), 180.

CHAPTER I

ANALYSIS OF PROBLEM

Summary Statement of Problem

At the same time that the Lombard Central Presbyterian Church is experiencing increased church attendance, church membership, and renewed interest among its members, it lacks a consistent, committed organized social justice ministry which characterized its early history. This project proposes to use the occasion of the one hundred fiftieth anniversary to reactivate the social justice ministry with a focus upon education and literacy.

Economic/Political Analysis

The Lombard Central Church needs to be more directly involved in the social, economic and political realities of people in its surrounding community. Lombard Central is located in the West Philadelphia area which has been described by the Philadelphia City Planning Commission as 14.2 square miles or 10% of the city's population resided in West Philadelphia. It consists of an institutional and commercial core situated close to Center City, and a much larger outlying area which is almost entirely residential.

The most important housing issue facing West Philadelphia is the question of meeting housing needs or the adequacy of housing. Vacant houses, deteriorated housing and homelessness provide unmistakable evidence that the housing needs of West Philadelphia are not being addressed.⁵

In March, 1989, thirty-seven thousand one hundred (37,166) West Philadelphia residents were receiving aid for families with dependent children

⁵Philadelphia City Planning Commission

(AFDC) or General Assistance (GA). "It is safe to assume that most of these persons are in public housing, living in substance housing."⁶

The church is in the "West Powelton"⁷ neighborhood near University City, which is a major business complex centered around University of Pennsylvania and Drexel University. University City is West Philadelphia's most major employment center, known for its facilities for major education, health care, science and technology. Most jobs provided at the business center are beyond the training and skill level of residents. Therefore, all neighborhoods have relatively low home ownership rates because of the student population and numerous apartment building.⁸ Unemployment is high, and combined with low to moderate income levels had led to a rise in drug use and crime. The West Park Housing Development operated by the City of Philadelphia is a multi-storied housing development for low-income resident near the church.

For example, the house on the corner opposite the church is a place where drugs are sold. In recent years, one of the small stores has also been a place for drug sales and for fencing stolen property. Even the church has been burglarized as recently as the Summer, 1993.

Major grocery shopping is done outside the neighborhood. The closest grocery store is at 43rd and Walnut Streets, severally blocks from the church. There is a self-serve gas station at 44th and Market Streets, and two blocks of stores, (Pep Boys, furniture stores, etc.) between 40th, 42nd and Market Streets.

⁶Cushing N.Dolbeare, Housing in Philadelphia (Public Interest Law Center of Philadelphia, June, 1988), 1-2

⁷1990 Census Preliminary Population Data for Census Tracts, Philadelphia City Planning Commission, p. 18. See also Bureau of the Census, Neighborhood Statistics Program, p. 5.

⁸City Planning Commission, p. 18. Other Neighborhoods include Powelton Village, Spruce Hill, Walnut Hil, Garden Court and Cedar Park.

Consequently, local employment in West Powelton is practically non-existent with the exception of these few small businesses which provide few jobs. There are no banks or financial institutions in the immediate area; they are mostly located on the University of Pennsylvania's and Drexel's campuses.

Some people believe the neighborhood has been redlined by banks, which is an illegal practice of denying housing loans in a particular section of the city because of declining real estate values. Presbyterian Hospital is the only nearby medical facility. To the disadvantage of community residents, emergency room and OB/GYN services have shifted to the Hospital of the University of Pennsylvania twenty blocks away. There are eight public and parochial schools in the area. There are a few private Christian schools and/or day care centers. Most economic life must take place outside the community!

There is a lot of parks for local residents. There is a great need for recreational facilities. The Lee Cultural and Recreation Center is located on 43rd Street and Haverford Avenue. Other recreation takes place on school playgrounds, and occasionally, the facilities at Drexel Field are used.

A few of the churches in this neighborhood are politically active or are vocal in concert with other ecumenical bodies. At present it is hard to gauge the non-political factors that influence political life. Some churches such as Mt. Olivet Baptist Church were among those in Black clergy or other ministerial alliances that helped to elect Philadelphia's first black mayor, W. Wilson Goode. The Philadelphia Presbytery, a body of 156 churches has been very active in social political, economic issues, i.e., advocates for the homeless, child abuse, education, etc. Wealthy suburban churches like the Bryn Mawr Presbyterian pour funds into inner city churches to support community outreach programs, i.e., partnership with Lombard Central to feed the homeless through the soup kitchen. Police and fire protection are within the community. Public

transportation is nearby with the Market-Frankford subway and trolley car service.

A survey of the neighborhood was undertaken by the Site Team. Problems with extremely cold weather, and visiting with the neighbors was restricted to the daytime made the survey more difficult. However, the results from even the limited work done provided insight into expanding the church's ministry to the area residents. Twenty-two families were visited. Those questioned were chosen at random by the team that did the survey. It was found that of those residents that owned their own homes, 80 percent were senior citizens. Many of these older people would like to leave the neighborhood, but are unable to move. They felt trapped by the low housing prices, crime and drugs. Those residents surveyed complained loudly about the drugs and crime rate. They felt unsafe even in their own homes.

Educational Analysis

With a focus on education and literacy, this project is concerned with the research and activities of Marian Wright Edelman Esquire, National Director of the Children's Defense Fund. Out of this internationally famous organization, the Black Community Crusade for Children (BCCC) was launched in 1993.

Statistics quoted if Black children faced the same odds as white children, each year:

- 3,011,000 fewer Black children would live in poverty
- 30,000 fewer Black children would be born to unmarried mothers
- 151,500 fewer Black teenage girls would get pregnant
- 61,000 more Black high school graduates would start college
- 38,200 fewer Black teens would become sexually active
- 7,114 fewer Black infants would die
- 1,298 fewer Black 20 to 24 years old would be killed by guns

- 877 fewer Black 15 to 19 years old would be killed by guns

The monumental achievement of the civil rights revolution was not sustained long enough to bring millions of black children into the social and economic mainstream of American society.

Angela Glover Blackwell, a regional coordinator the BCCC and president of the Urban Strategies Council adds:

History and reality make it clear that the Black community bears a disproportionate burden in eliminating racial and class injustice, and now we will share the lessons and approaches we have learned in isolation, and put them in the same pot for the good of our children." Our success will be measured by our outcomes for our children. That means that they are healthy, safe and well-educated and moving toward economic sufficiency as they become adults.⁹

The BCCC list twenty-five ways African Americans can help their children:

1. Have faith that we can save our children
2. Take a long view about began with urgency.
3. Believe every child can learn; have high expectations for all children and provide them the support they need to achieve.
4. Be a good role model.
5. Remember what our forebears taught about what matters in life and why we are hear on earth.
6. Encourage your church or club to sponsor programs parent education programs and support group to help parents and grandparents help their children.
7. Create safe opportunities for youths to hang out and talk about their problems.

⁹Angela Glover Blackwell, "What is the Black Community Crusade for Children," Necessary: News of the Black Community Crusade for Children 1, No. 1 (Spring 1993):1.

8. Speak out against excessive violence, sex, and profanity over the air waves and popular culture.
9. Speak out against and confront violence and abuse in our homes and communities and the family breakdown that pervades and community.
10. Sponsor annual oratorical contest, spelling bees, read-a-thons, math-a-thons and science contests in your school, religious congregation and civic organizations.
11. Plan and celebrate annually Children's Day or Children's Sabbath in your religious organization.
12. Help identify and develop a new generation of first-rate servant leaders.
13. Be diligent and watchful about the effective, efficient, and honest use of public and community resources.
14. Speak the truth to your children loudly about the dangers they face.
15. Teach our children about their history, their culture and the proud heritage of our people.
16. Inform yourselves and others about the plight of our children and mobilize to help.
17. Make a commitment to help Black children.
18. Create a rite of passage ceremony from childhood to adulthood in your religious organization, school, fraternal organization.
19. Establish and practice regular family rituals
20. Parents: take an interest in and attend school activities.
21. Turn off the television and video game sets and encourage reading.

22. Don't be a part of the problem; be a part of the solution.
23. Make sure your children and all children fully immunized on a timely basis.
24. Don't let anyone else set the agenda for our children. Know the difference between what may seem urgent and what is important. Keep your personal and organizational eye focused on the bottom line for our children and families.
25. Don't worry about organizational or personal credit. Worry about results for children.

Social Analysis

David Hamburg, president of the Carnegie Corporation in a recent annual report wrote, "no problem in contemporary America is more serious than the plight of children and youth in our decaying cities. Almost a quarter of the nation's children grow up in poverty. Their loss is our loss. Without major, sustained, concerted efforts to work out these problems, the entire society will pay a terrible price."¹⁰ According to Angela Dowd-Burton, former Procurement Commissioner City of Philadelphia, "of all the non-profit organizations, religious institutions would appear to have the most extensive and dedicated following. These institutions, in my view, have an obligation not only to nurture the hearts and souls of their members, but their minds as well. If it is the goal of the church, temple, synagogue, to increase its members and raise the consciousness of its members, it must address the most essential needs first."¹¹

¹⁰C. Edward Geiger, "Christians and Children," Connections (A News Service of the Metropolitan Christian Council of Philadelphia) 13, No. 14, (December 1993): 2.

¹¹Angela Dowd-Burton, "Work Force 2000: Choices, Changes, and Challenges," The State of Black Philadelphia Investing In Education 9:7. 1990.

I agree with her that church leaders must place a greater emphasis on self-help, self-development and self-discipline in order to fight drugs, teenage pregnancy, crime and despair. In working with the Hunger Committee of the Philadelphia Presbytery, I discovered that Philadelphia has been targeted for special government funds because the infant mortality rate is the third highest among the nation's cities. Teenagers in poverty who are pregnant do not get the necessary education and/or prenatal care therefore their babies are at risk. As a result, the Healthy Start Program was developed through a joint effort of the Philadelphia Presbytery and the Archdiocese of Philadelphia.

John F. White, former Pennsylvania Secretary of Human Services, cites that for every 1,000 babies born in Philadelphia in 1987, 24 died before reaching their first birthday.¹² Low birth weights are also at record highs in Philadelphia. Lack of health insurance, poor health habits such as smoking, drugs, poor nutrition and little education are some of the reasons for this growing problem. (see table 2)

White also gives these alarming statistics, "In 1986, 2137 babies were born to teen mothers in Philadelphia. In that year, there were 245 births per 1000 girls under seventeen years of age compared to the 132 girls nation wide. "Children having babies also have higher incidence of high school drop-out rates, unemployment and emotional problems."¹³ John White further cites that of the 5384 reports of child abuse in 1988 to the Philadelphia Department of Human Services, an increase of 840 had occurred over the previous year.

¹²John F. White, "When the Bough Breaks - Children Should Not Fall: Governments' Responsibility," The State of Black Philadelphia 8 1989:9.

¹³Alvia Y. Branch & Wanda Coston, "Black Youth Unemployment in Philadelphia," The State of Black Philadelphia, 8 (1989):25.

Table 1. Summary of Philadelphia Public High School
Enrollment (Enr.) and Graduate (Grad.)
Percentages by Sex and Race 1985 - 1988

	Black		White		Hispanic		Asian		Native Am		Total	
City Totals	%Enr.	%Grad	%Enr.	%Grad	%Enr.	%Grad	%Enr.	%Grad	%Enr.	%Grad	%Enr.	%Grad
Female	64.0	62.5	24.7	28.3	8.2	6.4	3.0	2.6	.1	.1	100.0	100.0
Male	62.1	58.1	26.4	32.7	8.1	5.6	3.2	3.2	.2	.3	100.0	100.0
Total	63.5	60.5	24.8	30.4	8.8	6.0	2.8	2.9	.1	.2	100.0	100.0

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Table 2. Live Birth Rates to Teens (per 1,000)

	Under Age 15		Age 15-19	
	White	Minority	White	Minority
1984	.5	3.6	42.1	86.1
1985	.6	5.2	41.9	101.0
1986	.8	5.2	47.2	106.7 ¹⁵

Factors that impact upon child abuse include poverty , teenage pregnancy, lack of parenting skills, parental abuse. His advice, "prevention must be stressed." The church must open its doors for educational workshop that focus on prevention of child abuse.

According to Alvia Y. Branch and Wanda M.P. Coston in their article, "Black Youth Unemployment in Philadelphia," youth who are at high risk of

¹⁴Alvia Y. Branch & Wanda Coston, "Black Youth Unemployment in Philadelphia." The State of Black Philadelphia, (The Philadelphia Urban League, 1989) 8:25.

¹⁵John F. White, "When the Bough Breaks-Children Should Not Fall: Government's Responsibility", The State of Black Philadelphia, (The Philadelphia Urban League, 1989), 8:17.

failing in the labor market are identifiable by a host of characteristics each of which raises the possibility that they will experience chronic underemployment and unemployment as adults. (see table 1). The warning signs are:

1. Students with limited basic academic skills (reading, writing, and math).
2. Students with poor work habits, interpersonal skills and attitudes.
3. Youth who are performing poorly in high school.
4. Youth who are not occupied through a job, school or family and are instead hanging out on street corners, teenage parents are drug abusers.

Philadelphia Superintendent, Dr. Constance E. Clayton, encourages partnership between schools and the corporate, business and private sectors. "The school is the logical point of intervention for those outside organizations about the general well-being of their future workers. "Needs related to health, economics, family maintenance and literacy, can all be addressed through alliances with the schools."¹⁶ Dr. Clayton has reached out to the community in the Adopt-A-School program. This is one of the ways Lombard Central wants to get involved.

¹⁶Constance E. Clayton, "Designing the Workforce for the Year 2000," The State of Black Philadelphia: Investing in Education as we Move Toward the Year 2000, " 9:1990.

Psychological Analysis

W. E. B. DuBois discussed the struggle of the "Negro Psyche" when thinking of themselves as blacks in a predominately white denomination "One ever feels his twoness, an American and a Negro, two souls, two thoughts, warring, dogged strength alone, keeps it from being torn asunder."¹⁷

The fact is that Black Presbyterians including Lombard Central Members experienced an identity crisis which has negatively impacted upon their present ministry to inner-city African American where they are located. Gayraud Wilmore states:

While Black Presbyterians share much of the increasingly middle class orientation of other Christians today, they are cut off from the historic tradition of Black Christianity in the preaching, music, liturgy, polity and congregational participation and styles of individual and groups behavior, they are not exactly Black and not exactly White. They are somewhere in between . . . without being conscious of doing so, they have bought into an unreflective middle-class religiosity in which the semblance of commitment too often becomes a substitute for substance."¹⁸

M. J. Herskovits reflecting on the survival of traits and characteristics when a minority group is assimilated into a majority group, indicates that in most cases "those traits which survive the longest under cultural contact form the least tangible manifestations of culture." Because of the many covert, subliminal, non verbal, after other seemingly innocuous means of culturally transmitting and conditioning personally from parent to offspring, it is possible that the personality represents the most profound and intense of all African survivals."¹⁹

¹⁷W. E. B. DuBois, The Souls of Black Folks (Faucett Publications, 1961), 5.

¹⁸Gayraud Wilmore, Black & Presbyterian, 1982, 82.

¹⁹Lawrence Houston, Psychological Principles and the Black Experience. (NY: University Press of America, 1990,) 119. See Also Herskovits, M. J. Social History of the Negro in C. Murchison (Ed), A Handbook of Social Psychology. Worchester, MA: Clark Univ Pres (pp. 207-267)

Another aspect of the African American's personality is the interpersonal rather than the individualistic orientation towards the world. This outlook perceives all nature as being interconnected, and interrelated. The "Afro centric outlook on life is characterized by cooperation, interdependence and collective responsibility"²⁰, unlike that of Americans of Anglo-European descent.

Blacks in pre-dominantly white Presbyterian churches have to be especially careful not to lose their rich folk culture. According to E.U. Essien-Udom in Black Nationalism (New York: Dec. 1962):

The tragedy of the Negro in America is that he has rejected his origins - the essentially human meaning in the heritage of slavery, prolonged suffering and social rejection...

"He learns that existence for him demands adhering to the role outlined by the white society. Black must begin to define their own image, the stereotypes - lies that oppressor has developed - will begin and end in the white community. The black community will have a positive image of itself it has created." L.

Carmichael and C. W. Hamilton (1967) made the above statement as stated that this view suggest that the black community, through a process of group solitary, self determination and definitions (development of black norms) can serve as a filter to sort out or alternate the negative impressions from the large white society.

Soon after the Black Presbyterian church was organized in 1807, the need for a Black Caucus arose in order to preserve their religion and folk culture. Regular meetings and annual conferences became necessary such as a recent one which focused upon "Unashamedly Black , Unapologetically

²⁰Ibid

Christian", Summer 1993, (see Appendix) for the same reasons. There is even a movement stirring to pull out of the Presbyterian Church.

The dialogue between Bell Hooks and Cornel West further explains this dilemma among Blacks of the middle class. Hooks makes a point that:

Many Black folks who have made it or are making it undergo an identity crisis. This is especially true for individual Black people working to assimilate into the 'mainstream'. Suddenly, they may feel panicked, alarmed by the knowledge that they do not understand their history, that life is without purpose or meaning.²¹

Lombard Central has to go through the process of Black self-recovery in order to make its ministry more effective. Cornel West adds to this discussion the issue of the "spiritual crisis" among well-to-do Blacks. He argues that their spirituality is one-dimensional, engaged in consumerism and privatism. Gayraud Wilmore in his early writings would agree. West says conversion - a deeper spirituality is needed-so that the notions of service and risk and sacrifice once again become fundamental. Middle class Blacks, especially those trained in Black colleges, were told every Sunday in chapel, that you had to give service to the race. It created a movement of accountability. West continues:

A rich life is fundamentally a life of serving others, a life of trying to leave the world a little better than you found it. . . For those of us who are Christians, there are certain theological foundations on which our commitment to serve is based. Christian life is understood to be a life of service²²

Several factors impact upon Lombard Central in the 1990's and dictates that a more realistic church self-assessment be made: (1) Many of the middle-class members have died; (2) The congregation is much smaller; (3) Ministries of the past may not meet the present needs of those in church and community;

²¹Bell Hooks and Cornel West, Breaking Bread Insurgent Black Intellectual Life, Boston: South End Press, 1991, P. 14, 15

²²Ibid, P. 15

and (4) The church is now attracting more people of a lower socio-economic background. The community needs to spell out how the church can best serve them.

Chapter Summary

In this chapter, the economic, social, political, educational, social and psychological issues have been addressed to show how they impact upon the residents that live in area surrounding Lombard Central Church.

Inadequate housing, low incomes (welfare), teenage pregnancy, children at risk (educationally, physically, psychologically) school drop-out rate, high drug and crime, plagues the community. Lombard Central, by virtue of its location is compelled to address these social and health issues especially for women and children. If the church's ministry is to be relevant and successful, members have to get more involved with neighborhood schools, community organizations and the children and families of West Powelton.

Adopting-a-school with the area is in the beginning stages. A successful pilot program was conducted during the summer of 1993. The pastor and congregation face the challenge of medical services and other resources being removed from the community. There is also the challenge of the loss of significant church members (by death) since the median age of sixty years old. With several octogenerations in nursing homes, there has to be an intentional plan to attract unchurched families with young children.

CHAPTER II

HISTORICAL ANALYSIS

General History

In order to develop a consistent, organized social justice ministry which characterized Lombard Central's early history, it is necessary to understand the historical, theological, and biblical underpinnings that impact upon it.

There is a vast body of knowledge about the Presbyterian Church as a protest movement against Catholicism in the 1500's and claims John Calvin as its Father! Origins of Black Presbyterianism are to be found in the evangelical and benevolent impulses of the Great Awakening:

Although the initial Presbyterian outreach to blacks came in the South through the efforts of Samuel Davies (a white evangelist) and his followers, the first organized efforts to form a black congregation took place in Philadelphia in 1807 with John Gloucester.²³

There in 1807, Archibald Alexander and Ashbel Green later played major roles in the conflict which divided the Presbyterian Church and the evangelical reform movement, the Presbyterian Evangelical Society of Philadelphia. "One of the goals of this association was to spiritually and morally edify Philadelphia's black population."²⁴

With this in mind, its members sought to establish a Presbyterian Mission in Philadelphia's black wards. These efforts received additional impetus when John Gloucester, the ministerially gifted former slave of Gideon

²³This history will be further delineated in the theological section of this study.

²⁴"The Presbyterian Historical Society of Philadelphia", Journal of the Presbyterian Historical Society, 5 September, (1909), 150-54.

Blackburn, came to their attention. After giving satisfactorily knowledge of Presbyterian polity and doctrine, Gloucester was appointed by the Presbyterian General Assembly of 1807 as a missionary for the Evangelical Society. With the support of this Society, he obtained a building, and in 1811, the Philadelphia Presbytery admitted his First African Presbyterian Church into fellowship. "First African therefore became the first black Presbyterian congregation in the United States."²⁵

A feature of the variegated denominational final picture of the Christianity of the United States was sectional division. Because the strains of slavery brought by the slavery issue and the Civil War, a split took place in some of the bigger denominations.

In 1861, the old school Presbyterians in the South formed the Presbyterian church in the Confederate States of America which after the defeat of the South became the Presbyterian Church in the United States. The body from which it withdrew retained the name Presbyterian Church in the United States of America.²⁶

The two groups reunited in 1983 after functioning separately for over one hundred twenty years.

Lombard Central is the seventh oldest Black Presbyterian Church in America and is one of sixteen African American Churches in the Philadelphia Presbytery (which has 154 churches).

It is a historical fact that new churches such as Reeve Memorial came out of Lombard Central's ministry. In addition, Lombard Central during the pastorate of Rev. John B. Reeve, organized a mission which eventually became the Berean Presbyterian Church. Lombard members have given leadership to the Philadelphia School System, area Black colleges, civic and professional organizations throughout their 150 year history.

²⁵Andrew Murray, *Presbyterians and the Negro*, 34-35

²⁶Kenneth Scott Latourette, *A History of Christianity*, Vol. II Reformation to the Present, (New York: Harper and Row, Philadelphia, 1975), 1261.

In 1844, in the old First African Church building, 7th Street below Shippen (now Bainbridge Street), the Lombard Central Presbyterian Church began its distinctive work for Christ. The Church had its origin when 74 persons formulated, and presented a petition to the Presbytery to set aside a separate church.²⁷ The founding pastor was Stephen Gloucester.

The church was first organized as the Central Colored Presbyterian Church of Philadelphia and met at Eighth Street above Carpenter. (see Table 3). They installed Stephen H. Gloucester, son of John Gloucester as pastor. A year later the church purchased a center city lot, on Lombard Street below Ninth, and built a new meeting place there. While the new building was under construction, the congregation worshipped in the Masonic Hall on Eleventh Street below Pine. "When the church was dedicated in 1848, the congregation changed its name to Lombard Street Central Presbyterian Church."²⁸

Lombard Central was born out of internal conflict and disruption. At a meeting of those members of Second African Church known as the majority, it was resolved that to save contention they would not attend the intended congregational meeting of the Second Church, but draw up a committee be

²⁷The founding members were George Potter, Robert Jones, John P. Worthington, Sarah A. Worthington, William Laws, William Peters, Julia Brown, Margaret Brown, Elizabeth Jones, Belinda Davis, Lucinda Collings, Sampson Holbert, Richard Edwards, Eliza Edwards, William Brown, Anna Winrow, John Matthew, Rhoda Moore, Martha James, Jane Brown, Mary B. Harmon, Levi Bundick, Martha Warwick, Leah Warren, Anna Reynolds, Sarah Butler, Judah Reese, Jane Potts, Julia Burton, Julia Ann Jackson, Julia Ann Edwards, Marie Thompson, F.B. Thompson, Hannah Burton, Sophia Grey, Ann Maria Grey, George Roberts, Mary Ann White, Mary Salsey, Julia Ann Warren, Hannah Richards, Caroline Freeman, Emily M. Freeman, Elizabeth Clements, Loretto Alexander, Mary Jamison, Sarah Dunmore, Louisa Manleff, Rachel Franks, Mary Bundick, Elizabeth Reed, Letitia Burton, Mary Jones, James Campbell, Maria Jones, Joseph Gardner, Mary Green, Mary Dillen, Caroline Homer, Sarah Peck, Henrietta Diggs, Emma Porter, Hannah Parker Elizabeth Bostic, Hannah Lloyd, Mary Ann Jones, Elizabeth Roberts, Guy M. Burton, Amelia Carter, Cecilia Holman and Hannah Brown.

²⁸Kenneth Hammonds, *Historical Directory of Presbyterian Church and Presbyterians of Greater Philadelphia*. (Philadelphia: The Presbyterian Historical Society, 1993), 57

appointed to draw up and present to the next Presbytery meeting a declaration of their sentiment and intentions.

We the committee, appear before you and ask Presbytery to divide us as a congregation. . . It is well known that for a number of years two parties have existed in the church, and though quietness, might reign for a period, yet when anything important exciting comes in our midst, we find them true to the disposition of their minds, in hostile²⁹

One of the issues of the controversy was whether or not Stephen Gloucester should occupy the pulpit. Stephen born in Tennessee 1802, was one of six children redeemed from slavery by purchase in 1810 after their dad John came to Philadelphia. He had not been college trained as his brother, Jeremiah (who had been educated at a college by the Presbytery).

"John Gloucester desired that his sons should be his successors but the people rebelled; Stephen desired to be the successor of his brothers, the people rebelled, but Stephen was not easily defeated and renewed his object until he accomplished it."³⁰

As a manager of church work, Stephen was very successful. Mr. Gloucester became an acceptable preacher of the gospel. "Some of his explanations of difficult subjects, though homely, were such that any could understand and receive."³¹

In reviewing a list of Elders of Lombard Central in its early years, I discovered the names of Sheppard Shay (1799 - 1882) and James Prosser (1782-1861). Shay joined First African in 1820 under John Gloucester's pastorate. In 1824, he went with those who formed the Second African Presbyterian Church. The split at First African Presbyterian came in opposition

²⁹Robert Jones, Lombard Central Presbyterian Church. (Philadelphia: Edward Stern, Inc. 1984), 12.

³⁰Ibid., 145

³¹Jones, 142

to Jeremiah Gloucester, whose father shortly before his death had recommended him to the care of the Presbytery as a candidate for ministry. A part of the congregation wanted him to wait until he completed his studies. Others opposed it so strongly that it resulted in the separation.

In 1830, Shay was as an ordained elder in Second Church he stayed with the Second Church until 1856. In 1856, he and twenty five others including Rev. Benjamin Templeton, the third pastor of Lombard Central, joined with Lombard Central. Shay was elected elder at Lombard Central in 1859.

The other person whose personal history informs the early life of Lombard Central is Elder James Prosser (1782-1861). He first connected with First African and was ordained in 1810. With Elder Webb, they formed 2nd African Presbyterian Church in 1824. "For some cause, Prosser ceased to act as an elder at Second Church and went to German St. Presbyterian; Afterward he came back to Second Church and continued as a private member."³² In 1847, he joined Lombard Central and was elected an elder in 1848.

According to W.E.B DuBois:

In 1845, the members of Lombard Central Church purchased a lot at Ninth and Lombard where they still meet in a quaint respectable house of worship. Their 430 members include some of the most respectable Negro families in the city³³.

As members of the Second African Presbyterian Church, Philadelphia, these seventy-four persons agreed to be recognized as the Lombard Street Central Presbyterian Congregation and "to receive and adopt, as the confession of our faith, and the rule of our government, the confession of faith

³²Jones, 149

³³Robert Jones, Fifty Years in the Lombard Street Central Church, (Philadelphia: Stern and Company, 1894), 12.

and book of discipline of the Constitutional Presbyterian Church in the United States of America.”³⁴

They also agreed to be taken under the watch and care of the Third Presbytery of Philadelphia and subjected themselves to that ecclesiastical body . . . “engaging to yield them all due subordination in the Lord.”³⁵

According to church records housed at the Presbyterian Historical Society, the Church was organized on July 22, 1844 and it was resolved that:

- Church prayer meetings beheld on Tuesday evenings (conducted by the elders)
- a female prayer meeting be established on Monday evenings
- the administration of the Lord's Supper take place on the Second Sunday of September, 1844
- worship on the Sabbath be held at the Free Church of Moyamensing until the first of September.

Distinguished Church Members

Lombard Central was distinguished by its members. By dividing this section into three historical periods, I hope to demonstrate the spirituality and social justice activities of the members selected:

The First Fifty Years: 1844 - 1894

The first fifty years of distinguished members listed are: Elder William Still, Dr. John B. Reeve, Dr. Caroline Still-Anderson, Belinda Davis and Eliza Edwards.

³⁴Robert Jones, Lombard Street Central Presbyterian Church, (1894), 16.

³⁵Ibid., 17

The Second Fifty Years: 1894 - 1944

The next fifty years years of distinguished members listed are: Dr. William Lloyd Imes, Miss Anna Titus and Elder Christopher Perry

The Third Fifty Years: 1944 - 1994

The third fifty years of distinguished members listed are: Rev. John L. Coleman, Dr. Georgia McMurray and Elder John Groce, Ed.D.

The First Fifty Years: 1844 - 1944

William Still

William Still, an abolitionist, businessman, community organizer, philanthropist, and editor/compiler of the major work, "The Underground Railroad", 1872. William Still (1821-1902) was a reformer Negro leader, son of Levin and Sidney Charity Still. Williams' father, a former Maryland slave, had gone North after purchasing his freedom. William was born the eighteenth child. In 1841, William left home and moved to Philadelphia three years later. In 1849, he became a clerk in the office of the Pennsylvania Faculty for the abolition of slavery . In 1847, he married Letitia George, they had two sons and two daughters. According to the record, 19 out of every 20 escaped slaves passed through his home.

His Underground Railroad published in 1872³⁶, is one of the best accounts of how runaway slaves made their way to freedom. It became, in its day, the most widely circulated work on the anti-slavery network.

Always intent on promoting the welfare of his race, Still (in 1861) helped to organized and finance a social, civil and statistical association to collect data about colored people.

³⁶William Still. The Underground Railroad, (1872).

As a philanthropist, he served on many boards for local charities, aiding black children and the elderly. He was the first president Philadelphia's oldest black-owned banking institution, the Berean Savings Association, founded in February 1888, by Still's son-in-law, the Rev. Matthew Anderson of the Berean Presbyterian Church, and in 1889, the founding meeting of the Christian Street YMCA, one of the oldest black Y's in America, was held in Still's home at 224 S. 12th Street. He served as the Y's first board chairman.

In August 30, 1859, he wrote a letter to North American and United States Gazette, where he had begun a campaign against the regulation of the Philadelphia Street Car lines compelling all persons of color to ride on the front platforms. As a result, the Pennsylvania legislature ended this discrimination in 1867. He was bitterly attacked in Colored circles for this and was unpopular for supporting the Democratic candidate for mayor in 1874.

In 1880, as a devout Presbyterian, he became Superintendent of the Lombard Central Church Sunday School. In welfare, he helped manage homes for aged colored people and for destitute colored children. He also founded an orphan asylum for children of Negro soldiers. T.C. Imes, also a member of Lombard served as its first treasurer.

Still influenced his church to become involved with the needs and struggles of Blacks in America. It has been documented that Frederick Douglass, Harriet Tubman and other freedom fighters worshipped at Lombard Central when they were in Philadelphia at Still's personal invitation. An example of William Still's social activism was "A Brief Narrative of the Struggle for the Rights of the Colored People of Philadelphia in the City Railway Cars (1867),"

In it he states:

To the Editor of the North American and United States Gazette:

Sir: As a colored man, and constant reader of your paper, allow me a brief corner in your columns to make a few remarks on the grievance of genteel colored people in being excluded from the city passenger railroad cars, except they choose to stand on the front platform with the driver.

His book, The Underground Railroad was endorsed by several prominent men, among them were S. P. Chase, Chief Justice of the U. S. Supreme Court who, in a letter to Still from Washington, DC dated March 1, 1872, said:

Dear Sir - Your book will certainly be an extremely interesting one. No one probably has had equal opportunities with yourself of listening to the narratives of fugitive slaves. No one will report them more truthfully, and no stories can be more fraught with interest than theirs. Let us rejoice, that in our country, such narratives can never be heard again.

In addition, the book was given commendation from Charles Sumner and Henry Wilson, U. S. Senators from Massachusetts; C. Schurz, U. S. Senator from Missouri; MO. Howard, Brigadier General, U. S. A.. Commissioner Freedman's Bureau; Honorable Morton McMichael, Ex-Mayor of Philadelphia; Editor of the N. A. and U. S. Gazette and President of the Union League of Philadelphia; John Stocton, Editor & Chief of the Philadelphia Postal , formerly Managing Editor of the NY. Tribune and prominent members of the Anti-Slavery Society (Lucretia Mott, Edward Hopper, Henry M. Laing, Margaret Burleigh, Charles Wise, John Longstreth, J.K. Wildman, James Wright, Mary Grew, J. Miller McKim, Robert Purvis, Sarah Pugh, Joshua Hallowell, and Dr. *Caroline Virginia Still Anderson*)

One of Philadelphia's foremost women, a pioneer of her sex in the practice of medicine, Dr. Caroline Virginia Anderson, was born in Philadelphia in 1848, of William and Mrs. Still, founders of the "Underground Railroad," both of whom, a singular fact, were born in 1925. Miss Still received her early

education in Mrs. Henry Gordon's private school, the Friends' Raspberry Alley School and the Institute for Colored Youth.

In 1864, at the age of a little more than fifteen years, she entered Oberlin College and received her degree four years later. She was the only African American and the youngest member of a class of forty-five, and was accorded the high honor of presiding over the annual meeting of the Ladies' Literary Society of that institution. After teaching school for one year she was married to E. A. Wiley, an Oberlin student, who died in 1874. Mrs. Wiley then studied medicine at Howard University in 1875-6 for one year, at the same time teaching elocution and free-hand drawing. In 1876 she matriculated in the Women's Medical College, Philadelphia, and received the degree of Doctor of Medicine in 1878, being among the first two or three colored graduates.

Dr. Wiley next applied for admission to the Boston New England Hospital for Women and Children as intern, but was refused by the board of physicians because of her race. She was afterwards admitted, however, by the unanimous decision of the board of management. Again she returned, in 1879, to her native city, where, after a year of practice of medicine, she married Rev. Matthew Anderson. Dr. Anderson (for this is the name by which she is best known) practiced medicine, did missionary work and taught in the Berean Church and school, of which she was once the assistant principal, for thirty-two years. Out of five children born, she and Rev. Anderson raised a family of three girls, namely, Helen, Maude and Margaret. (see letter in appendix)

Dr. Anderson assisted in organizing the first Colored Young Women's Christian Association in Philadelphia and herself reorganized it at its second birth. She served as treasurer of the Women's Medical Alumnae Association, was a member of the Women's Medical Society, was for several years president

of the Berean W. C. T. U., and was also a member of the board of the Home for Aged and Infirm Colored People of Philadelphia.

Belinda Davis and Eliza Edwards

The women of the Lombard Central Church who were fervent in the spirit, showing by their faith and works their love for Christ and His cause, were many. On August 9, 1844, the Session passed the following: *Resolved*, "That a female prayer meeting be established, to meet on Monday evenings weekly, to be conducted by Belinda Davis (who has been a conductor of such meeting since the establishment of the first colored female prayer meeting) and Eliza Edwards, assistant, subject to the Session."³⁷

In this action of the Session, they perpetuated a custom that was of great spiritual service to the church. Every female admitted to the communion was enjoined to attend the female prayer meeting if possible; it was a strong, reliable pillar to the church. With Sisters Davis and Edwards there have gone up from this Church militant to the Church triumphant, from prayer and labor to praise and reward, Sarah Maxwell, Julia Maloney, Susan Boon, Henrietta Potter, Keziah Jackson, Amy Roberts, Priscilla Stratton, Rachel Macoy, Mary Purnell, Mary Somerville, and a host of worthy "mothers in Israel," whose names are precious to those still left to labor on until it is said "It is enough, come up higher."³⁸

Dr. John B. Reeve

Perhaps the most distinguished pastor of the past Lombard was Dr. John B. Reeve, pastor (1861-1871 and 1875-1915). Reverend Reeve was a native of Suffolk County, NY. He graduated from Union Theological Seminary New York City as one of the first blacks and came to Lombard Central Church in 1861.

³⁷Robert Jones, 19.

³⁸Jones, 166.

After ten years as pastor, he went in 1871 to Howard University, Washington, DC where he helped to organize and accepted a professorship in the Theological Department presently called the Divinity School. He returned to Lombard Central Church as pastor in 1875 and served forty more years. Reeve received an honorary doctorate from Lincoln University in 1871. He served in the prestigious position as the first black moderator of The Fourth Presbytery, (which included Philadelphia) in 1865. (See Appendix Letter). Under his ministry, the Berean Mission was organized which later became Berean Presbyterian Church. He gave leadership to the Berean Savings and Loan. In the 1920's, an African American church was established and named after him, Reeve Memorial Presbyterian Church located in West Philadelphia. (See Chapter Four for March 9, 1994 interview with Dr. Henry Ferry, Associate Dean, Howard University Divinity School.)

Table 3. Historical Dates/Chronology

Some of the historical dates for Lombard Central Presbyterian Church during the first 50 years Abstracted from Fifty Years in Lombard Street Central Presbyterian Church by Robert Jones. The additions beyond 1894 represent research by the author of this thesis.

Table 3. Historical Dates/Chronology

Date	Event
1807	Second Church Organization
July 22, 1844	Organization of Lombard Central Presbyterian Church. Pastor, Reverend Stephen H. Gloucester. Adoption of articles of association and covenant engagement. Election of Elders.
August 4, 1844	Ordination of first church Elders, William Brown and Robert Jones.
August 7, 1844	First Session met at William Brown's home. S.H. Gloucester, moderator, Robert Jones, clerk. Resolution approved worship at the Free Presbyterian Church of Moyamensing until September 1, 1844; weekly female prayer meeting for Monday evenings;
August 23, 1844	Stephen H. Gloucester elected stated supply pastor at congregational meeting, moderator Rev. Robert Adair.
September 30, 1844	Robert Jones appointed delegate to Third Presbytery of Philadelphia
November 20, 1845	Stephen H. Gloucester elected full pastor of Lombard
July 1846	Contract for new church at Lombard below Ninth signed
August 1846	Church cornerstone laid
January 3, 1847	Church lecture room opened for worship
February 1847	Stephen Gloucester leaves for Great Britain to raise funds for church construction
March 27, 1847	Stephen Gloucester arrives in London
June 1847	Stephen Gloucester in Edinburgh Scotland
January 1848	Stephen Gloucester returns from Great Britain
February 1848	Church building dedication
May 21, 1850	Death of Reverend Stephen Gloucester, first pastor
May 1853	Rev. Ennal Adams elected second pastor
June 1854	Rev. Ennal Adams installed as second pastor
April 1856	Rev. Ennal Adams resigns as pastor
September 1856	Rev. Benjamin F. Templeton elected pastor
February 6, 1858	death of Reverend Benjamin F. Templeton, third pastor
January 10, 1861	J.B. Reeve elected pastor
June 4, 1861	Rev. J.B. Reeve D.D. ordained and installed as fourth pastor
September 1, 1871	Rev. J.B. Reeve D.D. leaves for Howard University to Co-found its Theological School.
1872	William Still has the renown book "The Underground Railroad" published.
1880	William Still became Superintendent of Lombard Central Sunday School.
1880's	The First Colored YMCA established anywhere in the world was founded in Still's house 244 S. 12th Street. He served as the Y's first Chairman.
1884	Christopher Perry launched the Weekly Tribune and was the sole owner until he died in 1921.
	Perry served Lombard Central as a member of the Trustee Board and for many years was the Superintendent of the Sunday School.
September 5, 1875	Rev. John Bunyan Reeve installed as pastor again.
January 1, 1878	Church starts John Gloucester Mission Sabbath School. (Became Berean Presbyterian Church, dedication November 2, 1884).
September 24 through September 30, 1894	50th Anniversary celebration

The Second Fifty Years: 1894 - 1944

William Lloyd Imes

At eighty three years old, the clarity of thought, the elegance of expression and the liveliness of (which characterized the ministry of William Lloyd Imes) was not dimmed nor diminished. These intellectual gifts, matched by vigorous social concerns, were distinguishing features in a diversity of ministries from a small mission chapel through two metropolitan parishes (included Lombard Central Church from 1919 - 1925) in the northeast to the campus ministry at two universities in Tennessee and Louisiana, respectively.

It is difficult to isolate particular forces that influenced the direction and emphasis of this life in ministry. Most important was the peculiar plight of black people in the economy of the U. S. A. from the last quarter of the nineteenth through the first half of the twentieth century. This general condition of discrimination, oppression, exploitation and rejection aroused a "divine discontent" which "fired and flavored" Imes' preaching, his participation in social action, his confrontations with racism in the life of the Church and his prophetic counsel to young men and women on college campuses and inner city parishes.

Every step, from undergraduate days at Knoxville College and Fisk University through professional and graduate degrees at Union Theological Seminary and Columbia University, provided stimulus and resource for ministries as diverse as the Bethel Chapel in Plainfield, New Jersey (1915-19), the Lombard Central Presbyterian Church in Philadelphia (1915-25), the St. James Presbyterian Church in New York City (1925-43), the presidency of Knoxville College (1943-47) and two interim years as Visiting Dean of Chapel at Fisk University 1956-57 and Dillard University, 1958-59."³⁹

³⁹Frank T. Wilson, ed., Black Presbyterians In Ministry (New York: United Presbyterian Church, 1978), 1.

When, in 1947, he came to the staff of the New York State Council of Churches as Director of the Development of Social Education and Action and Field Service, Imes put at the disposal of the Church a reservoir of knowledge, insights and expertise which brought substance and urgency of import to an area of Christian witness in which the Church has been sadly theoretical and tentative.

The testimony of these generations of young people is unanimous in affirming that William Imes had emphasized and lifted up in his ministry the convincingness of great life-oriented and prophetic preaching, the redemptive force of Christian social action and the demand for cleansing and renewal in the life of the Church.

His own comments on the major emphasis in ministry tend to confirm a combination of intentions and commitments corresponding very closely to what representatives of three generations have seen in his "life-style" and his occupational priorities. Upon careful examination, the record of performance reveals constant and rigorous labors in (1) application of the insights and imperatives of the Christian Gospel to the problems of society; (2) clarifying, interpreting and expounding the theological and intellectual import of the gospel, and (3) enhancing the education and development of youth through a quickened sense of vocation, commitment and social responsibility.

Throughout the years of active ministry (1915-55) and retirement (1955 to date), there has been no striving for a unique ministerial posture nor any disposition to glamorize his unusual talents in the interest of headlines or popular acclaim. Imes' approach to life and ministry is direct and sincere. His support of A. Philip Randolph in the struggle of the Brotherhood of Sleeping Car Porters in the 1920s; his presence in protests and demonstrations against injustices of owners and managers of business establishments in Harlem in the

1930s; his participation in movements for non-discrimination and quality education in the schools of New York City and Philadelphia for more than two decades, attest to the character of ministry that embodies "the sermon beyond the pulpit and into the streets."

William Lloyd, born in Memphis, is the youngest of three sons of Benjamin Albert and Elizabeth Rachel Imes. One of his brothers became a physicist, the other entered government service in the Department of Agriculture. The youngest son was drawn to his father's occupation in the Christian ministry, both in response to the father's influence upon this young life and in recognition of the need for well-equipped manpower in the religious, educational and community agencies most vitally concerned about the future of black people in the developing American scene. In his equipment for ministry, he felt the need for real understanding in the social sciences as well as theology and in community organization as well as church administration. He had observed these to be essential tools in the early ministry of his father and mother in Memphis.

Next to his father, other personalities whose life and thought influenced his outlook were the Reverend Francis Grimke of the 15th Street Presbyterian Church, Washington, DC., and the Reverend John Bunyan Reeve, to whom Dr. Imes refers as "my most famous predecessor in the pastorate of Lombard Central Church, Philadelphia. "These three men," as Dr. Imes says, "were all of great ability, but they were also modest and self-effacing. They were, at the same time, bold and courageous against injustice of every sort and swift to champion the poor, and outcast, and despised."

Reflecting upon the forty years of his ministry from 1915 to 1955, William Imes asserts that "forty years of active church and educational service may not seem long, but ours have been packed with adventure, excitement and hope."

His wife, Grace Virginia Imes was companion in this adventure and sharer of this hope through all the years from Bethel Chapel in 1915 until her death in October 1972.

The dimensions of his ministry are portrayed in these closing words from his chapter in *Hills Beyond the Hills*. "We of the Church must not only minister to our own era; we must apply the Gospel to every part of the whole community of mankind. Only thus can the world for which our Master gave his life become a real redemptive factor in God's Universe."

In the spirit of admonition and inducement, he says to serious inquirers, "if you're looking for a soft job, don't look for the Church. But if you have the courage, talent and love, the work of ministry can be an all-consuming engagement."

Miss Anna M. Titus

"Sincerity of purpose is one of the attributes of successful activity. This quality is one that can be easily defined in the character and expression of Anna M. Titus, a native of Princeton, NJ. During early childhood, she attended the public schools of the town of her birth, but the age of fifteen years found her in Salem, Mass, where she was attending the normal school when her father died and she was forced to return to her home, then in Philadelphia, and go to work to support her invalid mother.

As dressmaking seemed to appeal to her, she secured employment and learned the trade, at which she worked for ten years. But her desire to do for others as well as herself directed her attention to social settlement work and she became worker in the Eighth Ward Settlement at 922 Locust Street. After two years there, Miss Titus began working in Spring Street Mission, which was just being organized, about 1906, and her zeal was so great that she was chosen as Head Worker, by Mr. Ellwood Heacock and others of the Society of Friends,

who founded the institution. Her energy and sincerity as a daily worker and visitor among the people have constituted one of the chief factors in winning the neighborhood over to this institution for their uplift, and three years ago the work was incorporated as a social settlement.

As a member and worker of Lombard Street Central Presbyterian Church and a teacher in its Sunday School for a number of years, Miss Titus was receiving the training to fit her for this work of moral uplifting among a class of people who are greatly in need of it. Her success is the proof of her sincerity of purpose."⁴⁰ Mary "Becky" Spann mentions fondly that Miss Anna Titus was her Sunday School teacher. (see interview in Chapter III with Becky Spann, December 20, 1993)

Elder Christopher Perry

Christopher Perry (1854-1921), heralded as the page of Black Journalism and founder of the Philadelphia Tribune newspaper was also very active in the Lombard Central Church. He was born of free parents and humble beginnings in Baltimore Maryland. As a boy he worked for wealthy white families doing odd jobs. "Early on the longed education that he might do as he saw the children of his employers do."⁴¹

He came to Philadelphia and attended night school here. He furthered his education through private instructions. As early as 1877, Perry conceived the idea of seeking publicity for the activities of his people. With news items he sought space in the columns of the daily and Sunday papers, but met with little encouragement. However, as some of his writings were accepted and

⁴⁰R. R. Wright, Jr. Who's Who in Philadelphia, (Philadelphia: Fred White Publishers, 1912,) 85

⁴¹Brief sketch of the Life Work and Career, of Christopher J. Perry, The Philadelphia Tribune, (21, May 1921. 1), vol. 37, No. 27.

published, he took new courage. In 1844, his persistence was rewarded when he secured regular employment as a writer for the "Sunday Mirror", "one of the brightest and by far the most popular Sunday paper then published in this city" When the owners of "The Mirror" regretfully gave up the publication, in 1884, Mr. Perry launched the weekly "Tribune" and was sole owner until he died in 1921.

In addition to journalistic work, Perry was a commanding figure in politics. Black votes demanded that he be sent as the first Black elected member of the Community Council of Philadelphia from the 7th Ward. He served two terms and devoted himself predominantly to protecting the interest of Blacks. Later, he was the first Black to be appointed Deputy Sheriff of Philadelphia and Highway Inspector. He was one of the first Board of Directors.

"No man worshipped his God or served his church with greater sincerity than did Mr. Perry. Until infirmities over took him, he attended regularly, gave his time and his influence to increasing the efficiency of those who labored for Christianity."⁴² Perry served his church as a member of the Trustee Board and for many years as superintendent of the Sunday School. His work as a leader at Lombard Central was best shown by the splendid men and women who were reared from children to maturity under his fostering care in the Sunday School. (see articles in appendix on Christopher Perry and the Philadelphia Tribune.)

The Third Fifty Years: 1944 - 1994

Reverend John L. Coleman

He was the pastor of Lombard Central Church from 1937 to 1962. He was the son of John and Lula Coleman, born in Kauffman County, Texas.

⁴²The Philadelphia Tribune, May 21, 1921, 1

He received his early education in Terrel, Texas. He attended Lincoln University and received his theological degree at McCormick Seminary in Chicago, Illinois.

St. Paul's Presbyterian Church in Indianapolis, Indiana was his first assignment, followed by St. John's Presbyterian Church in Detroit, Michigan.

His pastorate at Lombard Central Presbyterian Church, where he remained for twenty-five years was filled with many significant accomplishments. Under his guidance the historic church was relocated from 9th and Lombard Streets to its present site. Under his guidance the interior of the sanctuary was refurbished, and in 1953 a Parish House was added to the church.

He was a member of Kappa Alpha Psi Fraternity, The Y's Men and The Frontiers. (See Chapter Four interview with the Reverend Lewis Barrett, February 18, 1994.)

Dr. Georgia McMurray

Georgia L. McMurray was a woman who was shaped for her life's work at Lombard Central as a child. She sang in the Junior Choir and attended Sunday School. Early in life, she had some physical handicaps which accelerated into Charcot-Marie-Tooth disease by the time she was thirty. This extremely rare disease, though progressively deteriorating her muscles, slowed her down, but did not stop her.

She committed her life to service and she categorized herself as an advocate, activist, and academician. Dr. McMurray came to national attention in 1966 when she established Project Teen Aid, one of the first comprehensive community programs for pregnant adolescents in the United States of America.

Her social activism brought her to the creation of New York City's Agency for Child Development, where she served as the first Commissioner. Until her

death, she brought her reform politics to the classroom as Distinguished Professor in Fordham University's Graduate School of Social Science.

In spite of this congenital degenerative disease that left her totally paralyzed, she continued to serve people from a motorized wheel chair. She even operated a computer with a mouth stick for writing and research. As a champion for the cause for Black youth, particularly teenage mothers; she started the Georgia L. McMurray group.

Dr. McMurray led in challenging New York public schools to stop the practice of expelling teenagers and forcing them into segregated and inferior schooling in group homes for unwed mothers.

Excluding pregnant girls from going to school with their classmates is really how you keep poor or Black or Latino girls from getting an education...Girls often become pregnant because there is no emphasis on female education. There aren't great expectations for either young men or women.⁴³

During her tenure, as Commissioner (1971-1974), and as a direct result of her pioneering efforts, more than three hundred day care centers were opened in New York City. Within this three year frame, the number of children served increased from five thousand to forth five thousand.

George L. McMurray definitely represents the spirit and historical project of Lombard Central Presbyterian Church at its origin. In spite of her debilitating illness, she excelled and positively impacted the lives of many.

A review of the video tape of the Essence Awards on May 29, 1992, offered this additional information:

Dr. Georgia McMurray received a master's degree from Bryn Mawr College in 1962. She became a distinguished professor at Fordham University where she taught from a wheel chair until her death in 1993. Her paralysis, from

⁴³Susan B. Talor, ed., "Georgia L. McMurray-Award Winner", ESSENCE MAGAZINE, (May, 1992), 1976.

the neck down, was caused by a degenerative condition. Oprah Winfrey in introducing Dr. McMurray said the following: Dr. McMurray is a woman whose life exemplifies survival, determination and love." She demonstrates the power of the human spirit.

In her later years, Dr. McMurray started the Georgia McMurray group which was a human service/management organization. Dr. McMurray, in a personal statement about her life stated: I have fought for pregnant teenagers to stay in school, for the liberation of Black women, for oppressed peoples all over the United States Of America . . . " Her closing challenge was Salut a Continua, meaning in Latin, I salute/urge you to continue. Dr. Georgia McMurray died in 1993.

Elder John Groce, Ed.D.

Interview is scheduled for May 19, 1994.

Chapter Summary

Throughout Lombard Central's one hundred fiftieth history, men and women have distinguished themselves and have been deeply involved in the struggle for African American human rights and dignity in Philadelphia and through the United States Of America. Those cited in Lombard Central's history exemplify the church's historical project of spirituality and social justice since 1844: William Still, an abolitionist businessman, philanthropist, social activist, elder, and Sunday School Superintendent John B. Reeve, pastor, theologian, organizer, church planter, and administrator. Caroline Anderson, pioneer female physician, church administrator and organizer. Christopher Perry, premier journalist, newspaper founder, editor and publisher, Sunday School Superintendent and Elder of church. Anna Titus, distinguished social worker, pioneer in Settlement House Movement in Philadelphia, and Sunday School teacher. William Lloyd Imes, pastor, scholar, college president, social activist,

prolific writer, and motivator of young people. John L. Coleman, pastor, builder, administrator, organizer, and visionary for community outreach. Georgia McMurray, thought severely handicapped with polio became a nationally recognized social worker (from a wheel chair), distinguished for her work with helping teenage mothers finish their education and become productive in the African American community. John Groce, a professor at Temple University in the Department of Social Welfare, who is one that represents Lombard Central's tradition of reaching out and restoring blacks in Philadelphia.

They all represent the kind of church membership that were/are 'movers and shakers' in Philadelphia from 1844 to 1994, and were all committed to the cause of Christ and served faithfully and Lombard Central Church. Their untiring efforts improved the quality of life for Blacks i.e., community organizations such as the YMCA, participation in politics, helping runaway slaves, housing, etc. During 1994, their photographs, social justice activities, writings, sermons will be highlighted as a part of Lombard Central museum exhibit as a testimony of the church's rich historical past.

Temple University Center for Black History and Culture recently developed an educational resource kit of famous Black Pennsylvanians. William Still and Christopher Perry were among those highlighted. (See brochure in Appendix 3.)

CHAPTER III

THEOLOGICAL/BIBLICAL ANALYSES

Theological Analysis

The history of Lombard Central tells one a great deal about the operating theology of the first ninety years. The pastors, key leaders and members were faithful to Presbyterianism in that, they embraced the tenets of the Reformed Faith, but had a unique expression of it. Their form of worship was clearly African American and their mission efforts were geared to publicly advocating for the justice of black people and improving their quality of life in Philadelphia and vicinity. This chapter will trace the routes of Presbyterianism from founder, John Calvin. This will be followed by Gayraud Wilmore's theological reflection of Black Presbyterians and James Cone's overview of Black Theology. Lombard Central's Theology was a synthesis of all these views.

An attempt is made to wrestle with Lombard Central's operating theology both past and present. This will help to chart the course for the church's ministry in the 1990s and into the 21st century.

John Calvin

A discussion of John Calvin, the Father of Presbyterianism, the author of the "Institutes of the Christian Religion" and a renowned 16th century Protestant Reformer, is necessary. This will be integrated with the theology of Black Presbyterians as espoused by Gayraud Wilmore, a retired professor, author and lecturer. Added to this will be the impact of Black Theology in the writings of Dr. James Cone, distinguished professor at Union Theological Seminary for the past twenty years. Conversation with these three theologians and their ideas

about the church and its mission and shows how their ideas impact upon the present ministry.

It was well known that the sober minded followers of John Calvin put more stock in the enlightenment of the mind than in the emotional experiences of conversion which were stressed by the Baptists and the Methodists. We can therefore, make a tentative conclusion that one of the reasons blacks joined the Presbyterian church and remained in it had to do with what they were getting from it in terms of education and status.⁴⁴

African Americans believed the basic principles of the Presbyterian Religion, however, Gayraud Wilmore demonstrates that their were characteristics that distinguished them from their white counterparts. What was normative for traditional Presbyterian or Reformed Faith? In John Calvin we discover the foundations.

The basis of Calvin's theology is the belief that through the Bible alone can God be known in His wholeness as the Creator, Redeemer and Lord of the world. He is not so discernible in any other place, in the creation, or in man's (human's) conscience, or in the curse of history and experiences.⁴⁵

Calvin encouraged education and founded what eventually became the University of Geneva. Indeed he emphasized schools, for he believed in the necessity of learned ministers who could set forth true faith, and an educated laity who could understand them. He maintained that religious education is important. He preached, taught, wrote, carried on an enormous correspondence, and advised on matters of legislation, law enforcement, and administration. His commentaries covered most of the Bible.⁴⁶

⁴⁴Gayraud Wilmore, Black and Presbyterian, The Heritage and the Hope. (Philadelphia: The Geneva Press, 1983), 65. Dr. Wilmore formerly served as Dean at Colgate Rochester Divinity School, New York Theological Seminary and Interdenominational Theological Center. He has taught and lectured throughout the U.S.A., and now resides in Atlanta, GA.

⁴⁵T. H. L. Parker, Portrait of Calvin, (Philadelphia: Westminster Press, 1954), 51.

⁴⁶Kenneth Scott Latourett, A History fo Christianity, Vol II: Reformation to the Present. (New York: Harper & Row, 1953, 1975), 758

In the Institutes, of the Christian Religion, section #30 Calvin wrote that the Church was not church buildings, but “we ourselves are temples of God.”⁴⁷ In addition, the true church is defined as the “mother of all the godly in which we must keep unity” (Book IV p. 1011). By the ministry of the word and sacrament, we receive God grace.

The basic beliefs of Presbyterians according to Calvin are:

1. Confessions/creeds
2. The sovereignty of God
3. Predestination and God's eternal plan
4. The nature of humanity
 - a. total depravity - there is no aspect of our existence which has not been tainted by our selfishness, pride, arrogance and sin.
5. God has made humans “after our own image.”
6. God's election is marked by a sincere and thorough attitude of repentance. God is at work in us and continue in us. The perseverance of the saints
7. In the Christian Life, we are not perfectionists. The sanctification process can not be brought to completion in this life.
8. Importance of the community of faith - the tradition of preaching and teaching the Word of God and administering the Sacraments.”

Table 4: -- The Theology of the Reformer John Calvin

Scripture	Bible, not church, is final authority. First Scientific interpreter.
Predestination	Predestination necessary because of man's depravity.

⁴⁷John McNeil, ed. Calvin: Institutes of the Christian Religion. (Philadelphia: Westminster Press, 1960), 851 (Institute originally published in 1536).

Christ	Orthodox view; one Person with two natures, with no intermingling.
Man and sin	Man is depraved and unable to free himself. Grace necessary because of sin.
Atonement	Christ died a substitutionary death for all.
Salvation	Justification by faith as legal act of God, imputing righteousness to the believer. Unconditional election is basis.
Church	Salvation is possible outside of church. Church is visible and invisible.
Baptism	Only for believers, but children baptized to show they are in covenant.
Lord's Supper	Communicates grace. Believer partakes of Christ through faith.

The Presbyterian Church (USA)

The church and its mission is further delineated with these statements:

The church is called to be Christ's faithful evangelist by participating in God's activity in the world through its life for others by:

- healing and reconciling and binding up wounds.
- ministering to the needs of the poor, the sick, the lonely and the powerless.
- engaging in the struggle to free people from sin, fear, oppression, hunger and injustice,
- giving itself and its substance to the service of those who suffer
- sharing with Christ in the establishment of His just, peaceable and loving rule in the world.⁴⁸

The church is called to undertake this mission even at the risk of losing its life, trusting God alone as the Author, and Giver of life, sharing the gospel, and doing those deeds in the world that point beyond themselves to the new reality in Christ (G-3.0400)

⁴⁸Book of Order, G, 3,0300

Stanley Hauerwas speaks of the church as the place and people where the stones of Israel and Jesus are told, enacted and heard.

"But the telling of stories requires that we be a particular kind of people if we and the world are to hear the story truthfully - by being that kind of community we see that the church helps the world understand what it means to be the world. For the world has no way of knowing it is the world without the church pointing to the reality of God's kingdom."⁴⁹

"For the Negro who becomes Presbyterian, the problem was whether he was primarily Presbyterian or a Negro. Here again, no simple answer is possible."⁵⁰

Calvin's theological stance can be compared to that of H. Richard Niebuhr's category of "Christ transforming culture."⁵¹ The Reformed tradition (related to the central affirmation of God's sovereignty) recognized human tendency to idolatry and tyranny, which calls God's people to work for the transformation of society, by seeking justice and living in obedience to the Word of God.

According to the Book of Order,⁵² the Presbyterian Church USA 1992-93, the church is called to a new openness to the possibilities and perils of institutional forms in order to ensure the faithfulness and usefulness of these forms to God's activity in the world.

⁴⁹Stanley Hauerwas. The Peaceable Kingdom, A Primer in Christian Ethics. (Notre Dame IN: Univ of Notre Dame Press, 1983), 99

⁵⁰Andrew Murray, The Presbyterian and the Negro, (Philadelphia: Presbyterian Historical Society, 1966) 95.

⁵¹H. Richard Niebuhr, Christ and Culture, (New York, Harper & Row, 1951).

⁵²The Presbyterian Book of Order (1992-93) Louisville, Office of the General Assembly, G.2-0200 and G. 30401

The church is called to God's reformation of the church ecumenical, that it might be more effective instrument of mission in the world "Ecclesia reformata, semper reformanda", that is the church reformed, always reforming. The basic qualitative distinction between loyalty to Christ and loyalty to culture is often strong conflicts, but conflicts can be transformed and conflicts vastly reduced. The church and world are both areas of God's action. Salvation is a quality of life marked by sanctification which is both cultural and transcendent of it.

The Philadelphia Presbytery's Concept of Mission

We, the PRESBYTERY OF PHILADELPHIA, are a part of the Body of Christ and members one of another, raised to newness of life with our Lord and Savior Jesus Christ. God has brought us together, individuals and churches with our diversity of gifts and situations, so that we may respond with unity and strength to His call for word and deed in our metropolis, and so that we may as a Christian community enable and support local churches, or Synod and the General Assembly in their responses to God's particular call to them.

Empowered by God's liberation of us we respond to His call to be His ministers of liberation.

WE TRY TO SPEAK the word of truth that the Word has become flesh and gives everyone access to the glorious liberty of the children of God.

WE SEEK SO TO ACT in the life of our metropolitan area that institutions, including the church, will become agents for freeing persons from the open and hidden forms of bondage that snare both the oppressed and the oppressor.

Empowered by Christ's reconciliation of us to God we respond to His call to be His ministers of reconciliation.

WE TRY TO SPEAK the word of truth that the distinctions by which people separate themselves from others are of no effect, that in Christ all are one. WE SEEK SO TO ACT in the life of our communities that dividing walls of hostility within the church and wherever they may be found are broken down.

Empowered by the Holy Spirit's regeneration of us we respond to His call to be His ministers of regeneration.

WE TRY TO SPEAK the word of truth that God is making all things new, including the church.

WE SEEK SO TO ACT in the life of our Presbytery that through our ministries of healing and sharing and our working together with people in their struggles for justice and wholeness in their lives we may become a living gospel of faith, hope and love.

We are made bold by God's promises and by His forgiveness of our failures to understand His purpose and to do what we know we must. The living God challenges us now as He did the church at Philadelphia of old: "Look, I have set before you an open door, which no one can shut" (Rev. 3:8). This is the beginning . . .⁵³

⁵³1982 Manual Presbytery of Philadelphia of the UP in the U.S.A.

Gayraud Wilmore

Gayraud Wilmore agrees with W.E.B. DuBois' idea that the twoness of the Negro psyche when thinking of themselves as blacks in a predominantly white denomination:

"One ever feels his twoness, an American and a Negro, two souls, two thoughts, warring, dogged strength along, keep it from being torn "⁵⁴

Gayraud Wilmore

According to Wilmore, Black Presbyterians have developed a second sight (a DuBois term) on the Reformed faith. "The Reformed faith is filtered through an African American folk tradition when it is a combination of Eurocentric and African theology - a religious bi-culturalism."⁵⁵

The key elements of this unique theology that is black and Christian within a predominantly white denomination are (1) a provisional autonomy, (2) an image of Africa as a place of origin, (3) the will of God for social justice, (4) the creative style of artistry and (5) the unity of secular and sacred. These are the five resources of Black religious heritage to make a move effective relationships between Black Presbyterian and the African American Community.

- 1 . Provisional Autonomy, i.e., personal and group freedom from white control Freedom for the Christian person (Galatians 5:1)
The Son makes you free (John 8:36)
2. An image of Africa as a place of origin "Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands to God

⁵⁴W. E. B. DuBois, The Souls of Black Folks. (Fawcett Publications, 1961), 5 (orig. 1905)

⁵⁵Gayraud Wilmore, "Theological Dimensions for Black Presbyterianism", PERISCOPE - National Black Presbyterian Caucus. (Louisville: Presbyterian Church U.S.A. 1992), 11-15

(Psalms 68:31) "and how is it that we hear each of us in our own native language . . . Creates, Libyans, etc." (Acts 2:7,8)

3. The will of God for social justice- a belief that Christianity is first and foremost an ethical religion-that every true believer sees God as Liberator and the church's mission is to "unveil the reality of God's realm of love and justice in the midst of hatred and injustices of the world"⁵⁶Luke 4:18-19 "to let the oppressed go free, - release the captives". Isaiah 58:6 "loose the bonds of injustice"
4. Creative style and Artistry a dynamic form of worship that satisfies both the intellectual and emotional aspects of church members. Psalms 100:1 "Make a joyful noise unto the Lord"
5. Unity of secular and sacred avoiding the Euro-American sharp and artificial division of reality. Here was highlighted the belief in communalism over "rugged individualism, the unity of the supernatural and natural worlds, etc.

In an earlier work, Wilmore challenged Black Presbyterians by advocating a return to their roots-to a tradition that emphasizes independence, pragmatic spirituality, and Black liberation - in order to reclaim what is worth reclaiming, and then to go on blazing new paths toward the Kingdom of God. We have pleaded for something different from vague, pointless demoninationalism on race consciousness.

Black Presbyterians must choose this day whom they will serve: the gods of bourgeois materialism and complacency, the reigning demons of suburban shangri-las, the middle-management swivel chair in some corporate

⁵⁶Wilmore, 13

empire that imposes its own life-style, the make-believe world of Saturday Night partying and Sunday morning golf, the Jack and Jill merry-go-round for children who don't know what enduring values have been sacrificed for their momentary pleasure, and the interminable round of cocktail parties with their predictable small talk about new house, cars, fur coats, and vacations in Europe. Will it be the gods of the Black middle class, or the God of Biblical faith?⁵⁷

Origins of Black Presbyterianism are to be found in the evangelical and benevolent impulses of the Great Awakening. Although the initial Presbyterian outreach to blacks came in the South through the efforts of Samuel Davies, a white evangelist and his followers, the first organized efforts to form a black congregation took place in Philadelphia in the early 1800's with John Gloucester. One of John Gloucester's successors at First African American recorded when speaking of Gloucester, that:

His Christianity knew no partiality. It was universal, embracing all mankind- there was a sacred feeling embedded in his devoted heart towards all of God's children, that was not confined to denomination distractions, much less history. His constant teachings to his flock were founded on God's universal law to man. "Love God and your neighbor as yourself." This universal law he carried out in his life and practice; this he carried down to posterity.⁵⁸

The issue of slavery in 1860's would be one of the major reasons for a split in the Presbyterian church (North vs. South). This was not without problems.

Matthew Anderson was the first pastor of Berean Presbyterian Church for fifty years, originally the mission of Lombard Central. He was the son-in-law of William Still, Carolyn Anderson, MD was his wife. He was a staunch believer in

⁵⁷Gayraud Wilmore, Black and Presbyterian, The Heritage and the Hope, (Philadelphia: Geneva Press), 1983.

⁵⁸William Catto, A semi-centenary Discourse: Delivered in the First African Presbyterian Church, Philadelphia (Philadelphia: Joseph M. Wilson; 1857), 50-53.

Presbyterianism for the Negro. His view was quite different from Andrew Murray, Gayraud Wilmore, et.al. He felt that Presbyterianism would appeal to the Negro's understanding as well as his emotions. He felt that the Presbyterian form of government was the best way to correct the Negro's tendency to dominate his fellows and to teach him self-government and respect for authority. Black Presbyterians today would also be opposed to Anderson's ideas.

In spite of what Matthew Anderson's uncommon and unpopular thought, Andrew Murray comments that, "Formal worship and preaching of Presbyterians required a certain amount of sophistication on the part of the adherents and thus limited its appeal to the Negro masses."⁵⁹ Like their white fellow Presbyterians, Negro Presbyterians seemed to appeal best to the middle class. Since middle class was only a small number of Blacks, Blacks were inclined to join the Baptist and African Methodist Episcopal denominations.

James Cone

James Cone, a contemporary and colleague of Gayraud Wilmore adds much to the debate. For six years Cone, an ordained AME minister, left the African Methodist Episcopal (AME) denomination to serve in the predominantly white United Methodist Church. Of this experience, he states:

No black person should be a minister in a white denomination on the assumption that it is dedicated to the gospel as defined in black history. "Members in white organizations whether school or church, should be because of the belief that, despite many shortcomings, the white organization provides a meaningful context in which to work on behalf of the black struggle for freedom."⁶⁰

With this in mind, what does it mean for Lombard Central to be a church in the 1990's whose praxis is social action and whose sole lordship is Christ?

⁵⁹Andrew Murray, The Presbyterian and the Negro. (Philadelphia: Philadelphia Historical Society, 1966), 180.

⁶⁰James Cone, My Soul Looks Back. (Nashville: Abingdon), 72

James Cone's concept of a church committed to social justice attempts to answer this question:

The church is the community that participates in Jesus Christ's liberating work in history. It is a church that shares actively in the liberation struggle and lives on the basis of the radical demands of the Gospel by making the gospel a social, economic and political reality.⁶¹

Cone further argues that the black church has a heritage of radical involvement in the world. The black church must teach that in a white world bent on dehumanizing black folks, Christian love means giving no grounds to the oppressor but "relentless by insisting on human dignity for blacks."⁶²

Cone also strongly suggests that black preachers viewed God as the "Liberator" in history. "That is why the black church was involved in the anti-slavery movement in the nineteenth century and the civil rights movement in the twentieth century."⁶³

William Still, Frederick Douglass, Harriet Tubman and Lombard Central members identified with this idea of God as Liberator. It was out of this understanding that their anti-slavery and anti-discrimination movement arose. The crisis of Presbyterians is challenged by Cone: "When a church loses its identity, it no longer knows its proper mission and consequently loses itself in organizational routine."⁶⁴ Cone continues that, for any church to devote an inordinate amount of time to itself is to deny Jesus Christ from whom its Christian identity is derived.

⁶¹James Cone, A Black Theology of Liberation. (Philadelphia: Lippincott, 1970),

⁶²James Cone, Black Theology and Black Power, 1969, 112

⁶³James Cone, God of the Oppressed, 1975, 55

⁶⁴James Cone, My Soul Looks Back, (Nashville: Abingdon Press, 1982,) 70

"The church's distinctive identity is not formed in itself but in the crucified. Jesus, whose Spirit calls the church into being for service on behalf of victimized people."⁶⁵

Problems arise in the Black church when it devotes itself to its own organizational routine and tends to accept uncritically white American religion and culture i.e., white images and symbols.

"Related to the easy acceptance of white religion because of a loss of its own identity, is the failure of the black church to develop its own theological creeds, liturgy and other documents."⁶⁶

Blacks in the Presbyterian Church can be compared to Cornel West's marginalist tradition of Afro-American response to white paternalism and culture. This tradition, according to West posits black thought and action as "individualistic, alienated, and searching for a home."⁶⁷ It is synonymous with "passing in the white" world. James Baldwin in the Fire Next Time, depicts blacks who view themselves through white eyes; therefore they don't know who they really are.

Lombard Central Cite Team's Theology

According to Lombard Central's Site-Team, response given on November 22, 1991, the signs of a church deepening in the Spirit are:

⁶⁵Ibid., 88-89

⁶⁶Ibid. This argument is also espoused by Gayraud Wilmore and PRESBYTERIANS FOR STUDY PRAYER AND ACTION (the group that authored Is This New Wine?, position paper, 1993). This paper is an effort to reform the Presbyterian Church U.S.A. and/or form an African American Church in the year 2000.

⁶⁷Cornel West, Prophesy Deliverance.

Equality

A church deepening in the Spirit is one where everyone is treated equal. Men and women would both have the opportunity to serve as ministers and leaders if called by God, (Galatians 3:28). Likewise, doctors, lawyers, teachers and domestic workers would be treated and respected for their contributions. They all would be valued because they have been gathered in a community by the same loving God who has gifted them for the good of all. These gifts would be both natural and spiritual; for example, teaching, preaching, counseling, organizing, healing, exhortation, the working of miracles, music, prayer and intercession, etc. (See Romans 12, I Corinthians 12, and Ephesians 4; this list is suggestive, not exhaustive).

Worship and Liturgy

In this church, the worship and liturgy would reflect God's presence for "God inhabits the praises of God's people." There would be a love for the word of God, Bibles and hymnals on every pew (2 Timothy 2:15). The prayers, testimonies, music, and preaching would be guided and interpreted by the Holy Spirit, a dynamic and charismatic church. There would be love (agape- *αγαπε*) and fellowship (koinoneia- *κοινωνία*) demonstrated among the members that would also include all who visited there (I Corinthians 13).

Administration

The pastor and the official boards would have a compatible vision/view of the church in terms of ministries, needs, etc., within and outside the church.

The pastor would be sensitive to the needs of his/her members and respond to their needs via teaching, preaching, home and hospital visits, counseling encouragement, admonition etc. (2 Timothy 4:24).

Realizing that the pastor is a significant person but only one member of the Body of Christ and cannot do it all; he or she would delegate responsibilities

to competent and willing congregants (Exodus 18:14-23). Then have enough confidence in that person's God-given ability and let them do the assigned task.

Focus and Ministries

It would be a place where Christ, not the church tradition or doctrine (Mark 7), is center and reflected in the attitudes and zeal of the people. It would be progressive, always seeking new ways to communicate the gospel, i.e., drama, dance, puppetry, etc. Young people would be an integral part of the worship, vision and decision-making-not just tolerated. A holistic ministry might include:

- adopting a school or tutorial program for old and young in the church and community.
- outreach to drug addicts, homeless, etc.
- tutorial program for young people.
- a literacy program for adults
- scholarship aid to worthy young people
- a church is opened seven days a week and several evenings a week for community meetings, i.e., narcotics anon, alcoholics anon, etc.
- prayer meetings going on regularly.
- a church that would see itself as the "light", the "salt", the city set upon a hill (prophetic); involved in fighting injustice and discrimination in local schools, in city, state capital and federal government. A church should be concerned about its surrounding community.

It would be a church that does more than maintain the building and maintenance tasks. Paying bills is only a part of it. The people are the church (Matthew. 18:20); therefore, development of people would be a priority

(Ephesians 4:12,13). Development would include spiritual, educational, social, economic, etc.

The church has been placed in a specific community to meet the needs of the people there. The church is responsible for missions at home and abroad (Matthew 2:1-20). One way to do this might be to support the denomination's Home and Foreign Mission Board. This church should even groom young professionals doctors, nurses, engineers, teachers, etc., to serve overseas or in depressed areas in America. This church might even work jointly in cooperation with other churches in the community to meet pressing needs i.e., fire victims, abused women and children, homeless.

Ecumenism

This church would be ecumenical, occasionally interacting with Christians of various traditions and people of other faiths. Ideal times for such interaction might be Holy Week services, Thanksgiving, summer fellowships and picnics.

All churches would treat strangers with love and acceptance. Lastly, this church would be a prophetic church whose mission would be to set people free (Luke 4:18-20; Isaiah 61:1-3; Galatians 5:1; John 8:32,36). Note: This is the operating theology to which we are aspiring.

The site team members

Susan Evans, Esq., Natalie Martin, Ruby Pettet, Kim Sheppard, Frank Berry, Mary "Becky" Spann, Tashia Drayton and John Turnbo, Sr.

Advisory Committee

John Groce, Ed.D, Thompson Terry, Jeremiah Cousins, Sr., Clyde Bevans, Kenneth Baylor and Robert Davis.

Ecclesiology of Moltmann, Neibuhr and Pixley

Jurgen Moltmann⁶⁸ speaks of the church doing justice in the power of the Spirit as one where faith and hope and action are the genesis of the form of the church visible to the world in unity, holiness, catholicity and apostolicity. Christ is the church's foundation, its power and its hope. It is only where Christ alone rules, and the church listens to His voice only, that the church arrives at its truth and becomes free and a liberating power in the world.

The lordship of Christ is the church's sole and hence all-embracing, determining factor. H. Richard Neibuhr's category of *Christ transforming culture* informs Lombard via development of ministries that rehabilitates addicts, educates functional illiterates, and creates parenting classes for teenage mothers.

Another provoking voice in this discussion is that of George Pixley who speaks of the church's "historical project" and includes informing and equipping members to be involved in minimizing social programs.

In this book, Pixley contends that Jesus set out to give a new embodiment to the Kingdom of God by overthrowing the priestly temple system and its ideology that masked the combined Roman/Jewish elite oppression of the Palestinian Jews.

Like Pixley, I am suspicious about "the kingdom of God" notion via the historical method. The key point from Pixley is that "the idea has no existence in its purity as an abstraction. It must always find expression in some historical project."⁶⁹ Pixley attempts a coherent account of what Jesus understood

⁶⁸Jurgen Moltmann, The Church in the Power of the Spirit.

⁶⁹George Pixley, God's Kingdom: A Guide Book for Biblical Study; (Mayknoll, NY: Orbis Books, 1981), p.

Himself to be doing. Chapter two of God's Kingdom is Yahweh's Kingdom which denotes the political kingdom as a historical society.

For Pixley, the Bible is a resource for social change. His book shows the influence of political/biblical communist foci on major biblical periods concerning the kingdom. There was a divine hand in the midst of a natural world, even though periods that Israel strayed from God-major leaders brought them back to God.

Lombard's historical project has been social justice; 1993 and 1994 has been the strategic time to re-focus and to get a deeper understanding of our God given task.

Biblical Analysis

The Scripture that informs this Demonstration Project can be found in both the Prophetic Writings of the Old Testament and the Gospels, specifically Matthew in the New Testament.

Sermons, Bible study and one-to-one conversations with Lombard Central members have focused upon the church as the place where we are inspired and empowered to seek first God's righteousness (God's justice).

According to Jesus, by His own definition and rebuke of the money changers, He states, "it is written, My house shall be called the house of prayer, but you are making it a robber's den".⁷⁰

Before the church (also viewed as the community of Believers, the Household of faith, the gathered community and the Beloved community) can do justice or be righteousness prayer must be the prerequisite individually and collectively. The Lord's Prayer included in the Sermon on the Mount lay the groundwork for doing justice. There is a warning not to watch those called hypocrites, "for they love to stand and pray in the synagogues and on the street

⁷⁰Matt. 21:13, Mark 11:17, Luke 19:46.

corners in order to be seen of men. Truly I say unto you, they have their reward in full.”⁷¹

Prayer, according to Jesus requires sincerity of heart and discourages “vain and meaningless repetitions.”⁷² The text “thy kingdom come, thy will be done on earth as it is in heaven”⁷³, speaks to God’s reign (Basilea) where God’s justice becomes a reality. It is where racism, sexism and classism are challenged and dismantled. “Doing justice”⁷⁴ among those who are illiterate, high school drop-outs, pregnant teenagers and children who are at risk in the local community need our Christian witness and special tutorial help. In table five-New Testament righteousness is the Greek, “Dikaiosyne” and the Hebrew “Tsadaq”.

One of the keys to interpreting the biblical text is addressed by Thomas Hoyt:

Among blacks there is a commonality of suffering and throughout their history in America. This has led to a corporate caring for the whole of the community and not a mere personal concern for salvation. In interpreting scripture, those who have been marginalized bring a different set of questions, than those who have more at stake in the status quo.⁷⁵

According to Thomas Hoyt, for blacks, Jesus is human and identifies with the poor on their behalf. This Jesus is presently in solidarity with those seeking to eradicate injustices and gives courage and motivation to those who know Jesus' eschatological promise is to judge all humanity. The story in the Bible tells us how to look at the black story, what questions to raise and even when we have found some of the answers. With Hoyt's idea in mind, this section

⁷¹Matt. 5:5.

⁷²Matt. 5:6.

⁷³Matt. 6:10.

⁷⁴I am equating doing justice with being God’s righteousness (see Romans 1:17 and Matt. 5:17).

⁷⁵Thomas Hoyt, Jr., “Interpreting Biblical Scholarship” Stony the Road We Trod, ed. by Cain Hope Felder, (Philadelphia; Fortress Press, 1991), 29

attempts to look at scripture that informs and challenges a congregation seeking to recapture its social justice ministry.

Justice in the New Testament

The "paradigm"⁷⁶ of the church in the gospel of Matthew will be investigated to demonstrate the place where justice is done. In this context, church (EKKLESIA) is a term unique to Matthew, "and I tell you, you are Peter, and on this rock I will build my church and the powers of death shall not prevail against it."⁷⁷

According to Kittel's, *Theological Dictionary of the New Testament*, Matthew uses (diKaio syne) is interpreted as right conduct before God (righteousness or justice) Jesus is baptized so as to do what is right with God (3:15). the hungering and thirsting of Matthew 5:6 is for a right state before god. Yet this righteousness (justice) is God's gift (6:33). It is to be sought with God's kingdom. It brings persecution (5:10) the way in which John the Baptist came is that of right conduct (21:32). In the ancient near east, diKaio syne had secular and general religious usage. It was a legal term that meant distributive justice, i.e. allotting what is due. The historian Joseph is used this term for device justice and human virtue (as a part of piety).

In the Septuagint (OT) diKaio syne (in the later Chapters of Isaiah) the idea of a legal dispute is present, God intervenes judicially for the oppressed so that salvation is closely linked with righteousness. God's righteousness in his judicial reign means that, in covenant faithfulness, he saves his people. On the

⁷⁶Thomas Kuhn defines a paradigm as a "disciplinary Matrix" which scientists use without questions, such as mathematical formulae. "Models" which offer analogies and "exemplars" or solutions to concrete problems that are accepted as paradigmatic. See his chapter "Second Thoughts on Paradigms" in Frederick Suppe, ed, The Structure of Scientific Theories, (Urbana, ILL, University of Illinois Press, 1977), 459-82.

⁷⁷Matthew 16:18. See Michael H. Crosby House of Disciples: Church, Economics, & Justice in Matthew. (Mary Knoll, NY: Orbis Books, 19) 56-57

whole, the Septuagint (lxx) expressed this well with its use of (diKaiosyne), while also relating it to divine judgment. It is in this way, that I will be defining justice.

Except for one verse in Luke's infancy narrative (Luke 1:75) Matthew is the only Synoptic that uses (diKaiosyne). Michael Crosby suggests that Matthew's use of this term (diKaiosyne) seems to imply that Matthew envisioned justice as Jesus fulfillment of the Law and the prophets, i.e., the prophet Micah (6:8) "He has told you oh man, what is good; and what does the Lord require of you; but to do justice to love mercy and to walk humbly with your God." Likewise Amos (5:24) "let justice roll down like waters and righteousness like and ever flowing stream."

Matthew's meaning of justice is in the context of the Hebrew Scriptures - to know God was to do justice (Jeremiah 22: 15, 16). Matthew's entire gospel, but especially the Beatitudes (5:1 - 6:34) and the entire sermon on the mount can be this gospel writer's attempt to outline a way of justice for the church. This way of justice (fruit bearing) will give the church its focus.

Table 5: -- Word Study

<u>Krisis</u> (KPL0LS)	<u>diKaiosyne</u> (diKaloooye)
5:21-22	3:15
10:15	5:6,10,20
11:22,14	6:1
12:18,20,36,42	6:33
	21:32

"Let it be so now, for thus it is fitting to fulfill all diKaiosyne" (3:15).

If Jesus fulfills the Law and the prophets through justice (Matt 3:15), Crosby suggest that he is the divine Torah, that is God's way of distributing

justice. "Justice then is salvation and reveals the ways to salvation."⁷⁸ We can take a hint from Matthew's idea of justice. It reflects justice-oriented ethic that can be also applied today to members of the Christian community.

In Matthew 5:20, Jesus admonishes his followers that unless their justice exceeded the (diKaiosyne) of the scribes and Pharisees they will never be able to enter God's kingdom. This is fair warning in present times. In other words, the experiences of God's reign in heaven is dependent upon the exercise of justice on earth and the ordering of life to help the poor is necessary for heaven and perfection (19:21).

Matthew 23:23 depicts Jesus scolding scribes and Pharisees for failing to exercise justice, mercy and faith in the pursuit of the law. Jesus calls the community to express a justice that set it apart from society's norm for justice. (Matthew 5:20 and 5:21-58) It was well said by John P. Meier: "To a true disciple, justice is a radical gift of self to God and neighbor in both inner thought and outer action."⁷⁹

Realizing a clue for justice through deeds performed for God to see might be found in chapter 6:1.

"Beware of practicing your diKaiosyne before men in order to be seen of them for then. You will have no reward from your Father who is in heaven."⁸⁰

The God who is in heaven demands a kind of justice shown in: Almsgiving (6:2-4), prayer (6:4-15), and fasting (6:16-18). These represented specific ways of fulfilling law and the prophets just as almsgiving, fasting and prayer manifested justice in the old testament.

⁷⁸Crosby, 182

⁷⁹Matthew P. Meier. Matthew. (Wilmington: Michael Glazier Inc., 1980), 48.

⁸⁰Ibid., 48

Fasting in Matthew follows the tradition of Isaiah 58:6-7:

“undo the heavy burden,
break every yoke,
loose the bands of wickedness,
let the oppressed go free.”

Matthew urged the house churches to do justice by clothing the naked, and meeting the needs of the beast (25:31-45). In a world of injustice fasting would help restoration.

Another way that justice could be observed through deeds is (6:19-32). This demands a pure heart toward money. Mammon in Matthew means anything ungodly that entangles 6:19, 21, 24.

The great obstacle to justice would be hearts hardened by mammon in all its forms. Love of God and neighbor is the foundation of the Law and the prophets (Matthew 22:37-40, 5:43-46, 19:19).

Justice in the Old Testament

“Justice” in Old Testament is often linked with judgment. Exceptions and passages in the 2 Division of Psalms (82:3)

Genesis 1:19	“ . . . of Abraham, the Lord said . . . ”to do justice and judgment.”
Deuteronomy 33:21	of Gad Moses said, he executed the justice of the Lord, and his judgments with Israel.”
2 Samuel 8:15	“And David executed judgment and justice into all his people
1 Kings 10:9	the Queen of Sheba said of Solomon, Blessed be the Lord by God-because the Lord loved Israel for, therefore made he thee king, to do judgment and justice.

I Chronicles 1:14	David reigned over all Israel, and executed judgment and justice- among all his people.
II Chronicles 9:8	the Queen of Sheba said of Solomon, Blessed be the Lord by God because the Lord loved Israel for, therefore made he thee king, to do judgment and justice.
Job 8:3	Doth God pervert judgment? for doth the Almighty pervert justice?
Proverbs 1:3	Solomon says he was "to receive instruction of wisdom, justice, and judgment, and equity. . ."
Ecclesiastics. 5:8	violent pervent of judgment and justice, marvel not at the matter
Isaiah 9:7	upon the throne of David, and upon his kingdom, to ordain it, and establish it with judgment and worth justice from hence forth even for ever
[Jeremiah 22:15	the Lord said to Shalom, son of Josiah did not thy father eat and drink, and do justice, and then it was well with him?]
Ezekial 45:9	Thus saith the Lord God of Israel, remove violence and spoil, and execute judgment and justice, take away your exactions from my people

For further insight into these terms see Crosby's discussion of Matthew 3:15 and 21:32 in Chapter 2 (pp. 49); p. 27 - ff #32 - Matthew's treatment of justice in 6th and 7th chapters.

Crosby p. 61 - "Justice, good works, non-retaliation, the "two ways" and persecution are all recurring themes in haustafeln (household codes)

Crosby p. 56 - Matthew's concept of discipleship involves far more than a name. It represents a dynamic involving children of the heavenly Father who became such through baptism and implement the teachings of Jesus (28:18-20) by bearing fruit in works of justice. The house where Jesus teaches, i.e., the church.

See Chapter 7 in Crosby, where it speaks of satisfaction from hungering and thirsting for justice.⁸¹ God's reign for those persecuted for justice sake, p. 168.

The Sermon on the Mounts meaning of diKaio syne helps one to discover a definite and unique code of conduct revealing rules to govern the way of life of the community which it was preached. The norms highlighted in these rules provide in sight into how Matthew's community understood itself. This included "knowing God" and "doing justice" (Jeremiah 22:15-16).

Sermons Preached Relevant to this Project

February 07, 1993-"When Our Worship Pleases God" Isaiah 58:1-9a, Matthew 5:13-20, I Corinthians 1:20. Black History Highlight: William Still

February 14, 1993-Criminal/Race Relations Sunday "Lord What Shall We Do?" Deuteronomy 30:15-20, Matthew 5:21-27, I Corinthians 3:1-9. Black Highlight: Stephen Gloucester

February 21, 1993-"Higher Ground" Exodus 3:1-25, Matthew 17:1-9. Black History Highlight: Harriet Tubman. Dr. Charles Blockson gives seminar.

February 13, 1994-African Awareness Sunday "The Black Presence in the Bible" II Kings 2:1-12, II Corinthians 4:3-6, Matthew 27:32,

⁸¹Crosby, 160.

Mark 9:2-9. Guest preacher and lecturer Reverend Boykin Sanders, Ph.D.

February 20, 1994-"The Covenant and the Wilderness" Genesis 9:8-17, I Peter 3:18-22, Mark 1:9-15

February 27, 1994-"A Closer Walk with God" Genesis 17:1-7, 15-16, Mark 8:31-38, Romans 4:13-25. The Presbyterian Church (USA) observes the church and Criminal Justice System Sunday (Domestic Violence Highlight).

March 06, 1994-"The Foolishness of the Cross" Exodus 20:1-17, I Corinthians 1:18-25, John 2:13-22. Black History Highlight: Eliza Edwards and Belinda Davis-Lombard Central Prayer Warriors 1844-1894.

April 10, 1994- William Still Family and Friends Day "Can You Serve Two Masters?" Matthew 6:24. Guests: The great-grand nieces and nephew of William Still.

Children's Sermons

January 31, 1993-Youth Sunday Micah 6:1-8, I Corinthians 1:18-31, Matthew 5:1-12.

June 13, 1993- Children's Day-Ecclesiastes 12:1-16

April 04, 1993- Palm Sunday (Hosanna Days)-Matthew 5:21, 1-11, Isaiah 50:4-9, Philipians 2:5-11 (Nine children baptized, including my daughter Jessica).

October 31, 1993- Youth Sunday also Children's Sabbath Sunday so named by the Children's Defense League, Washington DC. "What Can I Give to Jesus"-Ecclesiastes 12:1-7, 13-14, John 6:1-14

May 30, 1993- John 17:1-11, I Peter 4:12-14, 5:6-11, Acts 1:6-14

Revival Services

July 30-31, 1993- Guest Preachers Reverend Nathaniel Goodson, Jr., and
Reverend Melvin Carter

Chapter Summary

The Lombard Central Church seeks to get a deeper understanding of itself and its God-given mission to do justice. No longer can the church afford to sit by passively. Members of the church are witnesses and experience the saving act of God's justice by their own acts of justice (5:10, 20, 6:1)

- 5:10 - Blessed are they which are persecuted for justice sake; for their is the Kingdom of heaven
- 5:20 - Except your justice exceeds the "justice" of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven
- 6:1 - Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven

CHAPTER IV

PROJECT RESPONSE/GOAL SPECIFICATION AND STRATEGIES

This section will present the goal specification, strategy development and enactment. It will show what happened and how it occurred.

An examination of the Doctor of Ministry thesis projects of Johnnie Monroe and Bernard Taylor; (pastor of Lombard Central from 1979 - 1989) were helpful in building strategies for goals specified in my project.

In order for this project to succeed, the support of the Session, church official board, Deacons and members of Lombard Central were solicited. It also required technical assistance and resources from the Presbyterian Historical Society, The Pennsylvania Historical Society, The Pennsylvania Historical & Museum Commission, the Charles Blockson Collection of African American History including rare books, Temple University, the Center for Black History and Culture, Temple University, the Lincoln and Cheyney Universities archives, city officials and offices: Mayor's Commission on Literacy, the Criminal Justice Department and Department of Human Services. It also required involvement of community organizations and churches nearby so that services to the community would not be duplicated.⁸²

⁸²Johnnie Monroe, A Study of the Origin and Importance of Black Presbyterians upon the Mission and Ministry of the Philadelphia or Presbytery. (Philadelphia: Eastern Baptist Theological Seminary unpublished dissertation, 1980) and Bernard J. Taylor, The Adaptation of an Activation Design for the Reactivation of Lombard Central, unpublished DMin project. (Philadelphia: Eastern Baptist Theological Seminary 1986).

Goal I - Consciousness Raising

To sensitize this congregation to its need to be involved in current social justice ministry (education and literacy) by exposing them to their past involvement via literature, books, articles, seminars around social issues, i.e., anti-slavery activities, desegregation of Philadelphia street cars, founding of YMCA. As part of this sensitivity, the question asked was, "are we looking at same kinds of issues as those in early years?" Eight strategies were employed to accomplish this goal.

Strategy I - Joint Meeting(s) for Elders, Deacons and Auxiliary Heads

Five Saturdays were designated to make the leaders aware of the needs to be more involved with the people in the surrounding community. With a model supplied by the Congregational Development Committee of the Presbytery. . .

Strategy II - Joint Meeting of Elders, Deacons and Group Leaders

January 18, 1992

This day (held off-site at the Woodland Presbyterian Church) was designated for prayer, assessment of Lombard Central's present ministry and development of a preliminary five year action plan. The following were in attendance:

Clyde Bevans, John Borden, Annabelle Bracy, Rose Hunter, John Groce, Susan Evans, Celeste Borden, Judy Peters, Priscilla King, Jeremiah Cousins, Sr., and John Pettet.

The group was facilitated by Janet Jones, consultant from Presbyterians' Small Church Development Committee. Early in the meeting, it was discovered that conflict resolution skills were needed in order for the church to move forward. Lack of church growth and disharmony were determined as hindrances. An exercise on the human body helped participants to identify and focus upon their gifts to the church as a whole.

Setting Goals (January 18, 1992 event)

1. List the responsibilities and needs to fulfill.
2. Arrange the list in order of priority of importance.
3. Describe the desired end results as a GOAL for each responsibility.
4. Plan out action steps to reach the goal.
5. Set deadlines for each action step and assign who is responsible.
6. Consider what it will cost to carry out the plan programs and activities.
7. Implement the program.
8. Evaluate.
9. Re-examine responsibilities and needs.

REMEMBER: The New Testament teaches that to get the Lord's work done, we should work as teams or groups. This is why the Presbyterian church calls for Committees of Session. Members of the congregation should serve on each Session Committee.

Whenever Jesus, Himself, had work to do, he took three disciples with Him (healing Jairus' daughter, Mark 5:37; the transfiguration, Mark 9:2; in the garden, Mark 14:33). Further He sent His disciples out as missionaries in pairs (Mark 6:7). I believe Jesus knew that small groups are an effective and valuable way to carry out the work for which we have been called.

In the Old Testament we read:

"The task is too heavy for you; you cannot do it by yourself. You must yourself search for capable, God-fearing people...and appoint them..." Exod. 18:18,21

Suggested Committees

1. Worship

2. Evangelism
3. Christian Education
4. Stewardship
5. Community Outreach
6. Budget

There were also exercises that stressed effective communication techniques. At the end of the workshop, there was a worship period where participants could share their response to the day's activities. It was mutually agreed that more time was needed and that a process of healing had begun.

Strategy III - Joint Meeting of Deacons and Elders - June 6, 1992

This meeting focused upon some of the social problems of the community surrounding the church. It was agreed that Lombard Central's ministry was vitally needed to confront crime, drugs, homelessness, inadequate housing, poverty, illiteracy, teenage pregnancy, etc.

Biblical texts were used to lay the foundation for our work, i.e.,
 The harvest is plentiful but the laborers are few-so pray to the Lord of the harvest to send laborers to gather His harvest (Luke 10:22)
 Go ye therefore into all the world, and teach all nations. . .teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even to the end of the world (Matt 28:19-20)

Gilbert Ward, from the Presbytery provided technical assistance and shared the work book, Twelve Keys to an Effective Church. Among these keys were:

1. Specific and concrete mission objectives (Luke 7:18-23)
2. Corporate dynamic workshops (Romans 12:1-2)
3. Significant relational groups (Acts 2:42-47)
4. High Visibility (Matthew 5:14-16)

5. Stream-lined structure and solid participation decision making
(Acts 15:24-29)
6. Strong Leadership Resources (Ephesians 4:7, 11-13)
7. Open Accessibility (Mark 2:1-5)
8. Several competent Diagrams and activities (Luke 10:38-42)
9. High Visibility - (Matthew 5:14-16)
10. Adequate parking, land and landscaping (Mark 10:13-16)
11. Adequate spaces and facilities (Revelation 21:10-16)
12. Solid Financial Resources (Stewardship as unto the Lord)
(Matthew 6:31-33)⁸³

James Cones' definition of the church as a "liberating community doing social justice" was discussed as well as articles "The Church We Want", by Frei Carlos Alberto and "The Meaning of Mission", by W.E. Davies⁸⁴.

It was mutually agreed that Lombard Central should be:

- a Christ-centered church
- a community church
- a church on the move
- a church close to everyday life
- a church of service
- a prophetic church and
- a church that would be the people of God.

⁸³Kennon L. Callahan and Ian B. Tanner. Twelve Keys to an Effective Church, 1973, 1992, 17

⁸⁴Frei Carlos Albert. "The Church We Want", Cross Currents, 26, No. 1, (Spring, 1976), 1-10. W.E. Davies, "The Meaning of Mission", 1990

Those in Attendance - June 6, 1992

Group I consisted of: John Groce, Rose Hunter, Joseph Evans, and Marcelletti Cousins. Group II consisted of: Ruth Martin, Clyde Bevans, Susan and Donald Holmes. Group III consisted of: Bob Davis, Carrie Eaton, Carrie Buford, Lonnie Martin, Ruby Pettet, Della Holmes, Marie Waiters, Alexander Davis and Jeremiah Cousins. Group IV consisted of: Celeste Borden, John Borden, Ken Baylor, Colia Burgis and Gina Sourelis (Summer Intern).

Strategy IV - Joint Board Meeting - July 11, 1992

The follow-up meeting was held on July 11, 1992. The goals, brain stormed in first meeting, prioritized-outreach, evangelism, stewardship and young people education and literacy were especially highlighted.

A committee was formed to work out the specific details of adopting - a school, reactivating the after school tutorial program and developing a viable youth department. In addition to last month's participants three new people joined the group: Della Holmes, Delilah Lewis and Walter Toliver.

July 11, 1992

At this Joint Board Meeting, the church treasurer, Dr. John Groce reported that the Auxiliaries of the church had to be held accountable in raising money for the church. Stewardship of time, talent and resources is crucial if the church is to operate without a strain (\$1100 to \$1200 a Sunday needed to run Lombard Central Church). Dr. Groce has been working with the church's finances for approximately ten years. Other points stressed by Pastor were:

- the definition of stewardship giving of oneself and one's money from the heart
- an inventory of members needed to assess patterns of giving
- a determination of the costs for the social justice ministry programs and services

Strategy V - Visit from Mr. Charles Blockson - February 21, 1993

Mr. Charles Blockson, historian and curator of the Charles Blockson Collection of Rare Books, newspapers, photos and artifacts at Temple University addressed the congregation during morning worship and remained afterward for a question and answer period.

The focus of his speech was Lombard Central's key role in the Underground Railroad anti-slavery activities and the improvement of life for all Blacks in Philadelphia from the 1840's-1960's. Mr. Blockson's books, The Underground Railroad in Pennsylvania and The Underground Railroad in Pennsylvania, were inspired by the primary document on this subject written in 1872 by one of Lombard Central's distinguished members, William Still.

The congregation was encouraged and reminded of their rich heritage. Out of this dialogue, a date was designated for members to bring in old bulletins, photos, memorabilia.

Strategy VI - Church Bulletins - February, 1993

Presbyterian Heritage, Sunday May 24, 1993

During traditional Black History Months, 1993, the church' bulletin was used to heighten the congregations awareness of their own history. Chosen for this month were Stephen Gloucester, founder and pastor; William Still, Station Master, Underground Railroad, author, businessman, philanthropist; Harriet Tubman, and John B. Reeve (pastor 1861-1871, 1875-1915).

See Appendix

Strategy VII - Criminal Justice Sunday (Second Sunday-February, 1992)

This is a date on the Presbyterian Church calendar designated to inform people of the need to be involved in social justice ministry. John Wilder and Officer Noreen Pettaway were asked to share information and statistics about crime. The City of Philadelphia Police Department publishes a yearly crime

report of which Officer Pettaway made available for everyone. She also introduced us to the 16th District Community Relations person.

Visit from Norton John Wilder, Deputy Mayor of Criminal Justice.

City of Philadelphia Sermon and Seminar - June 20, 1993

The Deputy Mayor of Philadelphia visited Lombard Central on two occasions: February and June 1993. The focus of both talks was to inform church and community of troubling social problems in Philadelphia, especially in West Powelton, where the church is located.

He spent time answering questions and then offered the resources of his office to help us with crime and drugs in our community: "Strong role models, especially African American men are needed to turn our communities around" he stressed.

Goal II - Skills Development

To develop participants in the meaning and implementation of an educational resource center by providing an occasion for training and dialogue with area schools, Mayor's Commission on Literacy, and effective education programs to develop needs assessment.

Strategy I - Meeting with History's Sub-Committee

Third Thursday beginning with March through November, 1993

This group of five people have met regularly to plan activities for congregations during the one hundred fiftieth year celebration. They have given session and church information about historical involvement in social justice activities. They have done the following things:

1. Submitted historical documentation for a historical marker from the PA Historical and Museum Commission in Harrisburg, PA
2. Visited the Presbyterian Historical Society, PA Historical Society and the Library Company of Philadelphia to review old church

records, (Session missions, birth dates, deaths, baptisms, weddings, pastors, officers, etc., from 1844-1993)

3. Sponsored a Sunday for members to bring in historical memorabilia
4. Trained by Donna DeVore, an oral/video history project was initiated. Elderly members of the congregation were interviewed in order to gain as much information as possible about their recollections of the earlier life of the congregation. Some members are third and fourth generation and may remember stories about the congregation from their parents and grandparents. Even though this information is a secondary historical resource, it still may prove helpful.
5. Contracted Richard Watson of the Afro-American Cultural Museum to design a Heritage Room Museum in the basement of the church. This heritage room provides an opportunity for members to relinquish artifacts to the church. A historical quilt and historical banners are also being made. We are negotiating how to get furniture (pews, etc.) from the original church (1845) located at the Ninth and Lombard Streets from the Archdiocese who are the present owners.
6. Submitted proposals to several foundations for funding
7. Had considered involving children and adults in a historical pageant depicting moments in the congregation's history developed around characterization of ministers and their contributions as well as the way the congregation developing under specific ministers.

Strategy II - Black Family Reunion - July 22-25, 1993

Pastor invited to present education seminar for Black Family Reunion held in Fairmont Park annually. Members of the congregation, especially site team attended the education workshops facilitated by Dr. Lucille Ijoy, former executive Director Inner City Impact Institute. Specific workshops pertaining to education attended included the following: Educational Advancement Alliance, Helping to develop a church or community library, What it takes to be a motivated, The African American Educational Experience, Read is to Lead, African American Education Studies Community, and Education Program

This pledge has been included because it helps to focus and motivate this project. It has been shared with the congregation.

Black Family Pledge

Because we have forgotten our ancestors, our children no longer give us honor.

Because we have lost the path our ancestors cleared kneeling in perilous undergrowth, our children cannot find their way.

Because we have banished the God of our ancestors, our children cannot pray.

Because the old wails of our ancestors have faded beyond our hearing our children cannot hear us crying.

Because we have abandoned our wisdom of mothering and fathering, our befuddled children give birth to children they neither want nor understand.

Because we have forgotten how to love, the adversary is within our gates, and holds us up to the mirror of the world, shouting, "Regard the loveless."

Therefore, we pledge to bind ourselves to one another,

To embrace our lowliest,

To keep company with our loneliest,

To educate our illiterate,

To feed our starving,

To clothe our ragged.

To do all good things, knowing that we are more than keepers of our brothers and sisters. We are our brothers and sisters.

In honor of those who toiled and implored God with golden tongues, and in gratitude to the same God who brought us out of hopeless desolation.

We make this pledge.

Dr. Maya Angelou

May, 14, 1986

Strategy III - Oral Interviews

Several of the oldest members of the congregations were interviewed to get insights about the ministry of Lombard Central in past years. The following questionnaire was developed to get that information:

1. What is your name? When were you born? When did your family come to Lombard Central? What were their names?
2. Who was the pastor during those years? Who were the elders? the members?
3. What was the focus of Lombard Central's ministry?
4. What was the ministry to the "youth" in the church? in the community?
5. How are things different from the church's ministry in the past?
6. What has been your involvement?

Interview with Helene Moore - June 30, 1993 and December 2, 1993

Helene Moore, born on June 22, 1900 and 93 year old, resides at the Presbyterian Home in Philadelphia. She has been a member of Lombard Central since birth. She was baptized as an infant. Her mother, the late Alice Powell Sparks was also an active member. The first pastor Helene remembers was the Reverend John B. Reeve. Reverend Lloyd Imes performed the wedding ceremony between Helene and Albert S. Moore in the 1920's. She also remembers Reverend Griffin. Contemporary members were Iantha and Bill Halfacre, Jasper and Ella Brown, Alice and Lloyd Ferry, the Webster family, Sylvia and Marsha Davis, the McDougalds, the Newsomes and Dr. Truitt. She remembers the Sunday School Superintendents: Dr. McDougald, and 'ole man Newsome (Harold Newsomes' father). Young people had a room at the back of the church. Activities for them beginning at 6 or 7 years old was prevalent. The Sunday School had a thriving ministry. Helene's mother even taught the 15-16

years old class for years. Helene's involvement was involved with the oldest auxiliary still operating at Lombard Central, the Emergency Aide.

Helene remembers when the church was located at Ninth and Lombard Streets and the (1938-39) decision of Pastor John L. Coleman and the congregation to move out of the depreciating Ninth and Lombard neighborhood to the Forty Second Street and Powelton Avenue site. As time went on, the community surrounding the new Lombard also deteriorated. The need arose for the church to develop the Soup Kitchen Ministry.

She remembers two major fundraising events: 1. the Emergency Aides' annual social at the John Wanamaker Department and 2. the Annual Oyster Supper - sponsored by Mr. and Mrs. Claphan. Both events were very well attended and quite successful.

She remembers how Rev. Coleman ministered to her ailing mother.

Helene has donated for the church archives a Bible over 100 years old. A follow-up interview is scheduled to discuss the statistical information in that Bible.

Interview with Mary (Becky) Spann - December 20, 1993

Becky Spann, born on July 27, 1919 is a 74 year old who has also been a member of the congregation since birth. She is the fourth or fifth generation at Lombard Central and with her great grandchildren represents seven generations. Her mother was Sarah Foote who married John Smith. Becky had eleven siblings and remembers her grandmother Dyson talking about family members who helped to dig the church's foundation in 1845. Becky's sisters were also active members: Viola Toliver (deceased), Harriet Jones (deceased), and Thelma Smith. (still active)

The first pastor Becky remembers was Reverend Lloyd Imes who left Lombard Central in 1925 to go to pastor in New York City and then to Knoxville

Tennessee to become president of Knoxville College. Her contemporaries were Alice Morris, Gladys de Chabert, Mabel and Irene Pierce. Sunday Superintendents were Dr. McDougal and Maude Haskill, one of the first female Sunday School Superintendents. Mrs. Anna Titus was Becky's Sunday School teacher. (a popular social; worker in Philadelphia)

Becky has served as a member of the Non-Pareils club and in more recent years as a deacon. Both group did missionary work. The non-pareils used to hold services in the Stephen Smith Home for the aged. The group traveled annually with the pastor to New Jersey to fellowship with a Presbyterian church pastored by the husband of one of their members, Mabel Pierce McGhee.

The ministry to the young people was wonderful. Young people attended Sunday School and church regularly. In those days, carfare cost fifteen cents and was given to children who needed it for church.. The youth were active and participated in various ministries and programs of the church, including the Junior. Choir.

She mentioned the tension between light skinned people called "peolies" and the darker-skinned members of the church.

She agreed that when the neighborhood changed in South Philadelphia, the congregation moved to West Philadelphia.

Reverend John Coleman was her pastor from 1937 to 1962. She praised three sisters contributed to the music ministry of the church. This trio was Adeline Groce, Ethel Allen and Mrs. Jackson. Mrs. Groce also directed the Junior. Choir.

See appendix - photograph of Junior Choir and Sunday School

For Becky, a key difference in the ministry of the early church was their faithfulness to God and the church. "If a certain thing was asked, it was done." In other words, present congregations is more lax in their commitment to God.

Intervie with Mary "Becky" Spann - March 18, 1994 Part II

Becky's mother was originally Sarah Foote who married John Abram Smith. Becky remembers the stories her mother told her of other family members who were there in the 1840s (holding candles) when they dug the foundation for Lombard Central (on Lombard Street below Ninth Street). According to these stories, Lombard Central Presbyterian Church may have started in a store front. Sarah Foote was an only child. Becky can clearly remember that her grand parents died within twenty four hours of each other. Therefore there was a double funeral for them at the Old Lombard Church. Her grandfather was an elder of the church, Elder Foote.

As another source of history, Becky referred me to Bernard Archer's wife, who had a book and some records on the old Lombard Central Presbyterian Church. Both Bernard, a funeral director, and his wofe were former members of the church.

Becky recalled her family tree:

Telephone Interview with Reverend J. Bernard Taylor, D. Min
February 23, 1994

I had the unique and distinct opportunity to be in conversation with the former pastor of Lombard Central Presbyterian Church (1981 - 1989). The One Hundred Fiftieth Anniversary Committee invited Dr. Taylor to be the guest preacher for the Homecoming Service on Sunday Morning, March 13, 1994.

Dr. Taylor is now residing in Quincy, Massachusetts. He spoke briefly of his pastorate at Lombard Central, asking about the people and present ministry of the church. He stated that "Black Presbyterians experience an identity crisis;

they do not really know who they are. Traditionally, Blacks in the church have been Baptists and Methodists. In the 20th century many have become Pentecostal.”

We agreed that the Black congregations are in the struggle for survival. He spoke fondly of the people and congregations of the Black Presbyterian churches in Philadelphia.

I thanked him for his leadership and ministry at Lombard Central and its residual effects on the people, even in 1994. I specifically mentioned his direction toward Outreach Ministries which included:

- financial support and ministry partnership with one of the wealthy suburban congregations, Bryn Mawr Presbyterian Church, for the Lombard Central Soup Kitchen , which is still operating
- the Evangelical Association for the Promotion of Education (EAPE) that worked with children in the community via tutorial programs, cultural experiences and recreational activities. A group founded by Dr. Tony Compolo, Professor of Sociology and Social Activists at Eastern College, St. Davids, PA (relationship with the para-church agency dissolved in 1990)
- the need for a broader outreach to the community, i.e., social justice ministry.

During my first years as a student at Eastern Baptist Theological Seminary, I met Dr. Taylor, who was a senior. He too was a second career professional answering God's call to the ordained ministry. He retired in the early 1980's, after more than thirty years, from the School District of Philadelphia where he served as a teacher and the first Black Department Head in the field of Business and Commerce. In addition, Dr. Taylor is an accomplished singer, a baritone who has sung professionally as a solo and in

several choirs. He is a most distinguished and reserved gentleman and has served two Presbyterian congregations since leaving Lombard Central: DuBois, PA and Roxbury, MA

While in Philadelphia, he was a member of several Presbytery committees, the Black Clergy of Philadelphia, the Presbyterian Hospital Board and a chaplain at the Fox Chase Cancer Center, to name a few.

Dr. Taylor exemplifies the kind of leadership and vision God is calling for in the 90's.

Interview with Reverend Lewis Barrett - February 18, 1994

Former Member and Assistant Pastor

of Lombard Central Church (1960s - 1970s)

Reverend Lewis Barrett is an eighty one year old man, living in South Philadelphia who is presently a member of First African Presbyterian Church. He graduated with a Master of Divinity in 1958 from Lincoln University. Shortly after, he received a Master of Theology degree from Eastern Baptist Theological Seminary.

He was made the unofficial associate pastor of Lombard Central in the early 1960s and has vivid memories of his days at Lombard Central. Reverend Barrett quotes:

Reverend Coleman was a straightforward Christian minister. He made no differentiations with any persons. He built the Parish Hall in 1958 to try to get community people into the church. He went out on a limb and borrowed money from the Presbytery to build it. The leaders of the congregation resisted in this effort and they almost defaulted in paying back the loan, which embarrassed and disappointed Reverend Coleman, and maybe because of it, got very ill.

When speaking of Lombard Central in 1960s and 1970s, he said there was little or no community evangelism done. In fact, the members two hundred and fifty strong, never went into the West Park Projects. Like a lot of other Black Presbyterian churches in the city, congregations were 'high middle-class' and

were staid and stiff in their demeanor and worship style. There was a definite class stratification between the Lombard Central members and people in the surrounding community. The doctors, lawyers, teachers, morticians and business people had their own separate society.

In a follow-up interview on March 8, 1994, Reverend Barrett talked about the years of controversy at Lombard Central surrounding the call of Reverend Harry Shaw in 1970. At this time, Lombard had about two hundred members. Because many felt Reverend Shaw was not the 'right' pastor for them, about twenty people (including Reverend Barrett), left and joined other Presbyterian Churches. One opinion was that a mission preacher from the South, did not fit their views and concepts for doing ministry.

Future conversations with Lewis Barrett might reveal deeper insights into these seven specifically difficult years in Lombard Central's history.

Interview with Edward Moultrie - March 7, 1994

Edward Moultrie, an eighty-nine years old former treasurer and dedicated member of Lombard Central shared the following information with enthusiasm and fervor. It is always inspirational to be in conversation with him. His recollections have helped me, as pastor, to beware of pitfalls and to forge ahead in the course God has set for the church.

Moultrie was born in South Carolina, but reared in Savannah, Georgia. He attended the Haynes Institute, in Augusta, Georgia, a school founded by Ms. Lucy Crest Laney (Mary McCleod Bethune's mentor), and says, "I sang my way through school." His baritone voice, still strong, graced Lombard Central's Senior Choir and the Men's African American Choir of the United States Postal Office in Philadelphia.

Originally, he and his late wife, Virginia were members of First African Presbyterian Church, but at the direction of the late Elder Odessa Sabb, in 1948, forty five years ago, they became members of Lombard Central. He and his wife met in South Carolina as young people in 1924, but were not married until 1947, when he got out of the Armed Services, when he felt he could provide a "good home" for his wife. They remained married for forty-two years until her death. Virginia was one of Lombard Central's fine Sunday School teachers. Photographs of the one hundred and thirtieth church anniversary shows Mrs. Moultrie with many of the neighborhood children who came to Lombard Central for Sunday School.

Edward Moultrie has a sharp clear mind. Settling in Philadelphia in 1936, after being honorably discharged from the Army, he recalled the pastorates of Reverends John L. Coleman, Harry Shaw, John McCrae and J. Bernard Taylor. It was under Reverend Shaw that he became the church treasurer.

His overall assessment of Lombard Central and the church's on going struggle was tempered by the fact (in his opinion) that the "old Lombard had more members, most of whom were business people and were well-prepared to support the church." Moultrie felt that the strength of the earlier church's ministry was the fact that Sunday School was an outreach to the neighborhood children.

He mentioned with sorrow, that his wife left the Sunday School (heartbroken and worn-out), because she could not get others to volunteer from the congregation. He felt that God had allowed Lombard Central to relocate to Forth Second and Powelton Streets from Ninth and Lombard Streets, in order to minister to this particular community. During the 1950s and 1960s, Lombard Central members, their children and grandchildren were attending church. The hindrance to outreach was the fact that some members liked to be insulated from the community even to the point of exclusivity. Some members made "outsiders" feel unwelcome. Few people joined in those days. With enthusiasm he remarked, "God is not dead. He is very much alive. God was not pleased and Lombard Central has had to suffer."

While treasurer, Moultrie remembers being at the church frequently, since there was no Sexton). He cleaned, painted, mowed the lawn, etc., and sometimes with others, and sometimes alone, he even went to the point of physical exhaustion. He observed carnality of some members that hindered the church from moving forward in God.

In closing, every conversation, including this interview, Moultrie would say: "Pastor, I am really praying for you and the church. Some of the same devils are there, but with God's help you will be blessed and take the church to another level in the Lord."

Initial Telephone Conversation with Anna Pierce Scruggs - March 14, 1994

Anna Scruggs is a person I have known casually for many years through an association with her husband, Reverend Walter Scruggs, who was my colleague in the School District of Philadelphia.

Anna, though not a member, sang on the Junior Choir as a child. When I first became the pastor of Lombard, I contacted her to order memorabilia for my pastoral installation, which was on December 22, 1991. To my surprise, she knew a lot about Lombard Central through her godmother, Ms. Essie Robinson, who is now deceased. It seems that Essie came to church regularly with her younger sister Lydia Ford Ryder in the mid 1940s. Lydia was eighteen years old.

Conversation with Anna Pierce Scruggs - March 15, 1994

Mrs. Scruggs' god mother, Essie Robinson attended Lombard Central in the mid 1940s with her younger sister Lydia Ford Ryder (215-), who is now 73 years old. Ford-Ryder formed a young people's choir at Lombard Central around 1945. A follow-up call to Lydia Ford Ryder may give valuable information about the Reverend John Coleman, the people and ministry of Lombard Central

Conversation with Charlotte Scarborough Gallman - March 23, 1994

As a follow-up to the interview, on March 23, 1994, with Charlotte's father, George Scarborough, I discovered that Charlotte remembered her deceased mother Sarah talking about the "old Lombard" in South Philadelphia.

Charlotte, who returned to the church in 1993, is now serving as a Deacon and Chairperson of Women's Day 1994. She was aware of the names of her deceased grandparents: Elizabeth and John B. Smith, faithful members of Lombard Central and her deceased Aunt Johnnie Mae Smith. It may be Charlotte and the Scarborough/Smith families can trace their roots at Lombard

Central back, two or three generations. Future research will provide that information.

Interview with Eleanor Drummond - April 7, 1994

Eleanor Drummond was born in New Orleans, Louisiana around 1910. She was raised as a congregationalist. When she first came to Philadelphia, she attended Camphor Memorial United Methodist. She came to Lombard Central as a result of her work as an editor of the Presbyterian Life Magazine based in Philadelphia. Presbyterian Life, at that time had over one million subscribers (1950's). Eleanor was the first black to work for the magazine which changed its name to A. D. (Anno Domini) in 1982 after the merger of the Presbyterian Church in America and the United Presbyterian in the USA. Eleanor retired in the mid 1970s before she reached the age of 65. She married Braxton Drummond (now 88 years old and in a nursing home) who participated with her at Lombard Central but never joined. She quoted him as saying, "this church isn't going anywhere." At one point, he was an active member of the Lombard Central Men's Fellowship.

Rev. John L. Coleman was the pastor when Eleanor joined. She served on the Pastor Nominating Committee that found Rev. John McCrae (who served in 1960s). of Rev. McCrae, she quoted, "he was a young man who came from Ohio and a young family. He made a good impression and did some good. It was a shock when he decided on his own to leave - he stayed no longer than five years."

Eleanor was very free in her recollections. I was especially impressed with the clarity and pride she exuberated as she talked about the church.

To quote her "Lombard has been a struggling congregation. It was static, it wasn't growing. I felt we didn't have enough of a program to appeal to the people in the neighborhood."

She talked at length about the internal politics within Lombard Central and mentioned occasions where Elders and pastors disagreed on the motivation to building and the use of the Parish Hall. Some were so disgusted that they left the church.

As one of the first female elders (in the 1980s) at Lombard Central, Eleanor was distinguished along with Odessa Saab (perhaps the first female Elder), Corrine D'orsey and Nellie (????).

At another point in our conversation, Eleanor said, "So many people at LCPC live in the past."

Interview with George Scarborough, Sr. - March 23, 1994

George Scarborough, Sr. is a member who is considered "sick and shut-in" due to a medical problem with his right leg. Occasionally, he gets out to a Sunday Morning worship service. He became a member of Lombard Central in the 1940s, when he married his late wife Sarah Smith Scarborough. He was born on November 29, 1919. Originally from Sanford, Florida, he came to Philadelphia when he was discharged from the U. S. Army. He and Sarah had four children: Yvone Scarborough Mack, Jean Scarborough Green, now residing in Mt. Pleasant, SC, George Jr., and Charlotte Scarborough Gallman. George's grandson, Terrence Mack, a law student at Temple University, resides with him.

Recently, Elder Scarborough's youngest daughter Charlotte reaffirmed her faith and is actively serving at Lombard Central as a Deacon, usher and Women's Day Chairperson.

He retired from the Philadelphia Postal Service after thirty years of service. George served as an Elder during the pastorate of Rev. Harry Shaw from 1970-1977. He can remember Pastors: John L. Coleman, John C. McCrae, Harry Shaw and J. Bernard Taylor.

He has made Philadelphia his home since all of his family members, mother/father and siblings are deceased. A future interview will provide additional historical data. It was Elder Scarborough that gave me a copy of Robert Jones, Lombard Street Central Presbyterian Church, fiftieth church anniversary published in 1894.

Telephone Interview with Dr. Henry Ferry,
Associate Dean at Howard University Divinity School
March 9, 1994

In an attempt to get additional information on Reverend Dr. John Bunyan Reeve and his association with the Theological Department at Howard University 1871-1876, I called a friend, Dr. Janet Simms-Wood, a librarian at the Moorland-Spingarn Center at Howard University. She referred me to Dr. Clifford Muse, the officially Howard University Archivist. Dr. Muse directed me to the Dean of the Divinity School, Dr. Clarence Newsome.

Because of his pressing schedule, Dr. Newsome had Dr. Henry Ferry, Associate Dean of Academic Affairs at the Divinity School, respond to my inquiry. Dr. Ferry confirmed two University sources that supported Dr. Reeves' important role in establishing the Theological Department in 1871. One was Rayford Logan's "Official History of Howard University, 1867-1967."⁸⁵ The other was Walter Dyson's "Howard University."⁸⁶

Dr. Logan cites Dr. Reeve as the first Dean of the Theological Department, now the Divinity School, and also holding a theological professorship from 1870 to June 15, 1875. Dyson, on the other hand dates Dr. Reeve as teaching at Howard University from 1871-1876 and serving as Dean from 1871-1875. Logan further documents that Frank P. Woodbury, Eli Phalet and a Mr. Wittlesey planned the course of study for the Theological Department.

⁸⁵Published by New York University press, 1969.

⁸⁶A Seventieth Anniversary souvenir of the Graduate School of Howard University, published in 1944.

Reeve is quoted in Logan's book saying, "the strength of the Department is its character, it is not a paying department."⁸⁷

Rayford Logan further informs the reader that Oliver Howard and others at the First Congregation Church in Washington, DC wanted a seminary to train freed slaves. The original intention of Howard University was to form a seminary but family and friends soon influenced them to first open a liberal arts school. Thus Howard University began in 1867. It was not until 1870 when General Howard sought Dr. John Bunyan Reeve in Philadelphia, where he was pastoring the Lombard Central Presbyterian Church.

According to Dr. Ferry, who is a Caucasian, has been a professor at the Divinity School for twenty seven years and who wrote his Ph.D. doctoral dissertation on Reverend Francis Grimke, at Yale in 1970. John B. Reeve mentored many other outstanding clergyman and theologians like Francis Grimke, the former pastor of the Fifteenth Street Presbyterian Church in Washington, DC, and the first Black moderator of the Washington City Presbytery in the 1880s. Dr. Ferry further stated that Reeve was Grimke's sponsor in ministry and influenced Grimke to change from law to ministry/theology.

Strategy IV - Seminars on September 14, October 12, November 9th, and
December 14th

Inner City Impact Institute

The pastor and two site team members attended two all-day seminars and two four-hour seminars sponsored by the Inner City Impact Institute with five

⁸⁷Rayford Logan, author of "The Betrayal of the Negro" and co-editor with Michael Winston of the distinguished Dictionary of American Negro Biography and was a History Professor at Howard University. His dates for J. B. Reeve seem to be more accurate than Dysons. Walter Dyson was also an outstanding Professor in the History Department at Howard University

half-day additional seminars scheduled between January and May. These workshops are prepared the church with fund information for the tutorial literacy program.

Inner City Impact Institute (ICII) initially called Inner City Impact Fund, was founded in 1987 by Jack Bennett, president of New Era Philanthropy, Inc. and Dr. Willie Richardson, pastor of Christian Stronghold Baptist Church and nationally recognized leader among Black pastors, in an effort to “bridge the gap” between private sector funding resources and African American urban church with community outreach programs. Through the concept of “teaching people how to fish”, the Institute provides technical assistance and training so these programs can overcome the following obstacles that have historically prevented them from obtaining outside funding:

- lack of information and orientation regarding resource availability and accessibility,
- not having 501(c)(3) tax exempt status,
- private sector's unfamiliarity of inner city church functions and organizational structures, and
- minimal contacts within the private sector community

The purpose of ICII is achieved when urban church outreach programs such as pre-schools, day care centers, job training centers, youth programs, drug counseling/referral/rehabilitation programs, homeless crisis assistance centers, programs for the elderly, food programs, family/community programs, literacy programs, housing/economic development programs, and others obtain more resources for program implementation resulting in a higher level of community impact.

Services provided

Training and technical assistance. Approximately 100 pastors and associates participate in training each year through two day-long seminars and six half-day technical assistance workshops covering the following areas: Organizational development and fundability, panel discussions with grant makers, incorporation for nonprofit organizations, completing IRS Form 1023 to obtain federal tax exemption, proposal writing, financial management for nonprofit organization, board development, needs assessments, feasibility studies, public relations, and conducting annual fund raising appeals. Special workshops, such as Treasurer's Training for church treasurers and co-hosted by Community Accountants, are also scheduled throughout the year.

Resource services. The Institute matches church-based community programs with resources in the form of information, institution, and individuals. Information is provided to pastors through resource packets and tables available at seminars, regular information packets mailed to current and former ICII participants, the quarterly Inner City Impact NEWS, a small resource library, and the Inner City Impact Director of Community of Service Programs, which contains profiles of all participating programs and is updated, published and distributed annually. Referrals for technical assistance are made to institutions such as Community Accountants, Community Design Collaborative, "Quick Questions" Legal Service, Philadelphia Historic Preservation Corporation, and Partners for Sacred Places. Finally, ICII will continue to develop a core of professional individual volunteers who are linked with programs for the purpose of direct service or board representation.

Management services. ICII functions as a liaison between grant makers and church-based community programs through the management of new initiatives. ICII brings together coalitions of programs that address similar needs and formulates a plan for collaboration. Management functions of ICII

include researching and writing proposals, regranteeing dollars, facilitating regular planning and training opportunities, conducting all program evaluations, and reporting to the grant making organization. The structure allows for a gradual decrease in funding of initial programs while supporting the independent funding activities. New programs are then brought into the coalition and "taught" by the experienced programs.

Management and personnel. Inner City Impact Institute is managed by Center for Urban Resources, a newly formed nonprofit organization whose vision is to be a bridge between urban African American churches and other resource communities so strengths can be shared for maximum community impact. The founding board officers are Jack Annett and Dr. Willie Richardson. An Advisory Board consisting of four African American pastors of various denominations and four grant makers representing different kinds of funding institutions will advise the further development of this new entity. The staff consists of Ms. Del Deets, Executive Director, and Rev. Samuel Harrell, Program Assistant.

Strategy V

Learn by Doing - Drexel University - December 8, 1992

As a way to involve the community in the literacy program of Lombard Central Church, the pastor and selected members of the Site Team met with Ms. Frances Davis, Assistant Vice President of Community Affairs and John Davis, Chief Financial Officer from Drexel University.

They expressed an interest in providing students and/or a neighborhood property to house an educational resource center for youth. It was proposed that Andrew Verizilli, the creator of the Learn by Doing, a concept of John Dewey program at Drexel be contacted and a meeting be set up between the Church's official board, Site Team and Drexel students. This was immediately pursued.

Subsequent meetings were held on February 13th, March 27th, May 13th. At the February 13th meeting, the Drexel students presented their proposal for the youth center accompanied by Professor Joan Weiner. The dialogue provided the opportunity to prioritize goals for the literacy program with a plan of action. Mayors' Commission on Literacy, area public school reading and math teachers were to be invited to the next meeting.

Students involved were: Gina Costa, Chairperson; Ryan Scheable, Elizabeth Mastricola, Kurt Shenk, Scott Russell, Sarita Deshpande, Tony Britt, Mike Casey, Jenifer Vargas, Krista Cunningham, James Sobkowiak, Brian Horin, Seth Feit and Steve Hillman

The original presentation to the church, The Mission, can be found in the appendix.

Goal III - Ministry

To establish an educational resource center and a specific social-justice committee that will meet the educational needs of high school dropouts, children who need tutoring, etc.

Strategy I - Ministry and Evangelism Committee - September, 1993

As part of the One Hundred Fiftieth Anniversary Celebration a sub-committee committed to doing social justice was created. The co-chairpersons are John Turnbo, Sr. and Ruby Pettet. Other members include:

The 1994 theme is "Recapturing the Vision of our Past in Service to God and Others."

This group, along with the Session met with Mr. George Mell, from Presbytery's Committee on Evangelism. Mr. Mell shared strategies for moving forward. Among them was a way to mobilize the congregation to action focusing especially on children. Workshops from Child Advocacy Groups, the Philadelphia Commission for Literacy, and Philadelphia Presbytery Child

Advocacy Task Force led this committee through Making a Difference: Congregational Strategies.

Following is the actual workshop format:

Social Justice Committee Focused on Children: Ministry and Evangelism

Step one: making a difference in congregational strategies

"The opportunities for helping and empowering children are endless. However no single congregation can do everything or is to appropriate for it to try. The key to effective action is to gain congregational support and determine a realistic plan for action."⁸⁸

Each congregation has its own personality and style which will determine the work that can be done and the manner in which it is successful for your congregation. But most importantly, don't do child advocacy alone. Gather a committee of interested people and don't be afraid of creating strategies which can be implemented by other committees of the church. Start with the children in your midst: the day care or nursery school, the Sunday School, the neighborhood children.

1. Choose all or some of the following questions to develop a questionnaire for your church, session and/or committee: -How are the needs of children and families included prayers for worship?; How frequently are concerns of children and families mentioned in sermons, illustrations?; In the past three years has your congregation conducted a service of worship, such as a Children's Sabbath that celebrates the special contributions and needs of children?; How are children and youths encouraged to participate in the life of the congregation?; As

⁸⁸Marian Wright Edelman, ed., Welcome the Child. (Washington, DC, Children's Defense Fund, 1991), 12.

observers?; Age segregated?; Has your congregation or a group within it offered a program to heighten awareness about children at risk and offered ways to minister to such children?; In the past three years?

2. Ask your child advocacy committee to discuss your congregation's profile on children and families. Identify the key persons and committees which share your concerns.
3. Include the pastor in your discussions and specifically seek information concerning the surrounding community and members who may be interested in child advocacy.
4. Raise awareness of the congregation through a Children's Sabbath or Children's Emphasis Sunday which focuses on children and their needs. Ask boards to use meditations and discussions which will be available through the Child Advocacy Committee of Presbytery in April. Offer programs which touch on children's issues to various groups in the congregation. Provide bulletin inserts for worship and articles for the church newsletter. Ask for a Minute for Children during worship to report results of the research and the questionnaire.
5. Work through an existing committee such as social concerns or children's ministries. Emphasize the inclusion of children and youth in the life of the congregation.

Step two: assessing the congregations resources

Gather information, invite representatives of various age groups and committees to complete the resource information. Include persons who may have professional expertise in social work, nutrition, medicine, etc. Don't forget other non-professional persons who have shown a concern for children.

Step three: assessing the community needs

- How many children need child care? Is it available?
- How many teenagers drop out of school?
- What proportion of children grow up in poverty?
- How many incidents of child abuse are reported each year?
- Are teenage drug and alcohol abuse, gangs, or crime a problem in your community?
- How many teenagers become parents each year?
- Does your community have work opportunities for teens?
- Is the lack of affordable housing a problem?
- Is the lack of health insurance for families a problem?

Use the phone book to call departments of health, welfare, social services, youth services, state vital statistics and law enforcement to research answers to these questions.

Contact local child advocacy organizations, child care resource and referral groups to determine what programs already exists and where the most pressing needs are. Establish contact with local ministeriums, United Way, YMCA, Church Women United, etc. that may be providing some services to children.

Determine the most pressing need in your community and match your congregational resources to that need. Some suggestions are as follows:

- Teenage parent counseling and parenting training.
- Latchkey programs for unsupervised children
- Tutoring programs for children with academic difficulties.
- Develop a scholarship program for low income families who are unable to afford child care.

- Encourage members to become involved in Big Brothers or Sisters in your area.
- Establish or fund a nutrition education program for low income families.
- Organize a letter writing campaign to encourage legislators to invest in children and families.

The possibilities are endless. Use your creativity and energies to find the right response for your church and community. Never be afraid to support existing programs in other Presbyterian Churches or in other ecumenical efforts.

Strategy II - Celebration of Children's Day (Second Sunday in June, 1993) and Children's Sabbath (October 31, 1993)

Special opportunities to celebrate children helped to raise the congregation's awareness. Through involving children in Sunday Morning Worship, the needs and statistics about African American children was highlighted.

Coordinated by Elder Susan Evans, the following young people were involved: Tashia Drayton, Christia Thorpe, Theresa Thorpe, Jamar Roberts, Walter Bynum, Monty Byum, John Borden, Brittany Borden, Jessica Berry, Reese Summerville, Cherita Summerville, Mildred Canada.

Children led the congregation in worship, said prayers, sang in children's choir, etc. Their participation is always a refreshing.

Strategy III

Formation of the One Hundred Fiftieth Anniversary Committee

On January 7, 1993, a steering Committee met to strategize how to develop a broad-based committee within the congregation. The Steering

Committee included: Susan B. Evans, John Groce, Thompson Terry, Pastor Delrio Berry, George Dukes, and Carolyn Williams

It was decided that representatives of all the church auxiliaries would be asked to send representatives. As a result, the beginning committee met in February, (designating every first Thursday from 6:00 - 7:00 p.m. for meetings. The One Hundred Fiftieth Anniversary Committee Chairpersons are Bob Davis, Christia Thorpe, George Duke, Carrie Buford, Gladys DeChabert, Pat Thorpe, Christia Thorpe, John Groce, Pastor Delrio Berry, Rosetta Groce, Tashia Drayton, Thompson Terry, Carolyn Williams, Susan Evans, Jeremiah Cousins, Ken Baylor, and Robert Davis.

Strategy IV

One Hundred Fiftieth Anniversary Congregational Meeting

(June 27, 1993)

The Pastor, Co-Chairpersons, Elders Susan Evans, Esq. and John L. Turnbo, Sr. and the entire One Hundred Fiftieth Anniversary Committee met with the congregation immediately following morning worship. The purpose was to update them on activities planned and to emphasize the theme/goal for 1994: "Reclaiming our Vision of Commitment and Service to God and Humankind" (Micah 6:8)

Sub-committees and their chairpersons were announced. Everyone was assigned to a committee. Tentatively, the first project for 1994 was a historical calendar listing birthdays of Lombard Central members, key dates in church's history, schedule of anniversary dates and events.

Strategy V
One Hundred Fiftieth Anniversary Questionnaire
June 27, 1993

As a part of assessing congregation's view on present mission to the community, a questionnaire was given. The questionnaire was adopted from "Dry Bones Live" by Robert Craig and Robert C. Worley.

A significant number felt question #1 that the church should minister to both the physical and spiritual needs of people."⁸⁹ Some however felt that question #5 "participating in the life of Lombard Central did not help them to fulfill their Christian responsibilities in everyday life." To question #3, there was an equal amount of answers, some agreed and others disagreed, that "this church is now as active in ministering to the needs of community people as I would like to be." In question #1 most checked that the church should reactivate the tutorial program, adopt a school and focus upon literacy for both community children and adults who come to our Soup Kitchen. (See Appendix p.)

⁸⁹Robert H. Craig and Robert C. Worley, Dry Bones Live: Helping Congregations Discover New Life. (Louisville: Westminster/ John Knox Press, 1992), 60-61.

Distributed at June 1993 Congregational Meeting
 LOMBARD CENTRAL PRESBYTERIAN CHURCH
 ONE HUNDRED FIFTIETH ANNIVERSARY

Rev. Delrio Berry, Pastor

Susan B. Evans - Co-Chairperson
 John Turnbo - Co-Chairperson

Secretary

Christia Thorpe (Youth)
 Carrie Buford (Fuel)

Treasurer

Bob Davis (Deacon)
 George Dukes (Assistant)
 Wallace Brock (Assistant)

HONORARY COMMITTEE

[to be established]

MEMBERS

Carolyn Baylor - Women
 Ken Baylor - Men
 Alexander Davis - Choir
 Gladys DeChabert - Emergency Aid
 Tashia Drayton - Youth
 John Groce - Finance
 Rosetta Groce - Ushers
 Ruby Pettet - Sunday School
 Lenetta Smith - Parent
 Thompson Terry - At Large
 Carolyn Williams - Historical Consultant

COMMITTEES

HISTORY

John Groce - Chair
 Carolyn Williams
 Gladys DeChabert
 Thelma Smith
 Mary Spann
 Tommy Ferry
 Eugene Thomas
 Irvin DeChabert

SPEAKERS' BUREAU

Susan Evans-Chair
 Rev. Berry
 John Pettet
 Walter Tolliver

MINISTRY & EVANGELISM

Rev. Berry - Chair

Elsie Baylor
 Marcie Cousins
 George Davis
 Sissy Davis
 Lonnie Martin
 Helen Smith
 Duchess Vann
 Benita Wiggins
 Mrs. Sluby

BANQUET

Celeste Borden - Chair
 Barbara Brock
 Tonya Evans
 Ruthy Gundy
 John Turnbo
 Renee Wilkerson
 Karen Borden
 Carolyn Baylor
 Carrie Buford

PUBLICITY

Priscilla King-Chair
 Carolyn Baylor
 Judy Peters
 Paul Terry
 Christia Thorpe
 Charles Thorpe
 Judith Kennedy

SCHOLARSHIP

Pat Thorpe-Chair

Colia Burgis
 Dorothy Chotalia
 Ruth Gundy
 Ruby Pettet

EVANGELISM

John Turnbo-Chair
 Ruby Pettet-Co-Chair
 Annabelle Bracey
 Rev. Berry
 Wallace Brock
 Carrie Eaton
 Rosetta Groce
 Donald Holmes
 Treveline's Sister

YOUTH

John Borden-Chair
 Tashia Drayton
 Sabrina Freeman
 Devon Pettet
 Lenetta Smith
 Sylvia Summerville
 Teresa Thorpe
 Jessica Wright
 John Borden, Jr.

ENDOWMENT

Thompson Terry-
 Chair
 Georgette Dukes
 Gordon Hayes
 Ralph Roden

MUSIC

Albert Johnson-Chair
 Priscilla King

OBJECTIVE

To highlight, celebrate, illuminate the 150 years of the ministry, service to God and humankind at Lombard through reflection, prayer, and re commitment of our lives to Christ and the principles of our foreparents.

THEME

SPECIAL PROJECTS

BANNER PROJECT

Sabrina Freeman-Chair
Clyde Bevans
Rosetta Groce
William Johnson
Anita Thomas
Teresa Thorpe
Yvonne Wright

CALENDAR

CHOIR

Ruth Martin-Chair
Chair
Joan Bevans
Wallace Brock
Treveline Smith
Carolyn Williams

HOMECOMING

Mamie Waiters-Chair
James Bradley
Carrie Buford
Joseph Evans
Susan Evans
Mildred Grant
Rose Hunter
Frankie Jeffries
George Scarborough
Thelma Smith
Becky Spann
Geraldine Walker

HELPERS

Cherita Summerville
Reese Summerville
Eric McBean
John

MAINTENANCE

Ken Baylor-Chair
Emanuel Bradley
Jerry Cousins
Bob Davis
Sabrina Freeman
Rosetta Groce
William Johnson
John Pettet
Amos Summerville

SINGING CITY

Alexander Davis-

Moulton Baker
Francine Hardeman
Delores Summerville

PHONE

Joan Bevans
Naomi Burton
Eleanor Drummond
Mildred Grant
Helene Moore
Edward Moultrie
Mildred Newell
Helen Smith
Sarah Williams

HELPERS

Ashley Baylor
Jessica Berry
Brittany Borden
Montay Bynum
Walter Bynum

Strategy VI

"Learn by Doing" Project in Conjunction with Drexel University Students to Develop Youth Resource Center

1. List students: Gina Costas
2. Meetings with Session
3. Resource List
4. Building designated (later demolished)
5. Steps for future

Strategy VII

Summer Reading Program/Day Camp

July 6 - August 1, 1993

As part of the Summer Day Camp, the church volunteers worked with the Educational Advancement Alliance, a non-profit organization that has taken on the challenge of promoting literacy through its Read to Lead program.

The Educational Advancement Alliance is supported by the Honorable Chaka Fattah, State Senator for the Commonwealth of Pennsylvania. This program is funded by the Pennsylvania Department of Education and is directed by Cheryl Mobley-Stimpson.

Susan B. Evans, Esq. Superintendent of Sunday School made the initial contacts with the Alliance. Joint planning meetings between the Day Camp and Alliance staff were held between March and June, 1993.

Seventy children, mostly from the neighborhood, attended the Camp. The daily cycle throughout the eight weeks included one hour each of reading, math, arts and crafts, Bible study, recreation which included swimming, organized games, etc. The staff included: Ms. Nina Bryant, Summer Evangelism Intern from San Francisco Theological Seminary who served as Director. Church members involved were: Elder Colia Burgis, retired Teacher;

Elder John Turnbo, Sr., retired Teacher; Deacon Ruby Pettet, Teacher's aid; Ms. Sabrina Freeman, New Member; Ms. Yvonne Wright, Choir member; Mr. Robert Hassan, from the community; Deacon Kenneth Baylor, Sr., Properties; Mrs. Karen Cooke, Chairperson Educational Advancement Alliance; and Ms. Patricia, Teacher.

African and African American children's literature was the focus of the reading program. Children were given one free book a week. In addition, they received a tee-shirt with the Alliance logo on it.

At the end of the program, selected children participated in the 1993 Reading Olympics, and awards of recognition and achievement were given out by the Alliance in conjunction with the School District of Philadelphia.

Cultural trips were also important to these deprived youngsters, i.e., the Franklin Institute, the Neighborhood Fire Station, The Philadelphia Zoo, and the Philadelphia Public Library.

It is hoped that a year-round tutorial program can be developed with the Alliance.

Strategy VIII - Survey on February 9, 1992

Volunteers to work with Education Program (young people): Celeste Borden, Carrie M. Eaton, Terrance D. Mack, Tashia Drayton, Renee Wilkerson, John Pettet, Ruby Pettet, Yvonne Wright, and Susan Evans

Strategy IX - Survey for Youth Resource Center

April, 1993

As a result of the Fact Sheet submitted by Learn By Doing, groups from Drexel University in cooperation with the Pastor and Session of Lombard Central, the following data was extracted:

Skills to work with young people: Sabrina Freeman, and John Turbo, Sr.

Proposal Writing: Susan Evans

Clerical/Technical: Amos Sumerville, Carolyn Baylor, Ruby Pettet, and Delilah Lewis

Health Education: Judith Peters

Help where needed: Carrie Buford, Lonnie Martin, Marie Waiters, Delores, Summerville, and Carie Eaton

Upholstery/Arts and Crafts: John Pettet and Duchess Vann

Strategy X

African American Clergy/Lay Conference

Baltimore, Maryland - August 22-26, 1993

The theme for this conference was, "Unashamedly, Black, Unapologetically Christian." Among the featured theologians were: Rev. Prathia Hall Wynn, United Theological Seminary in Dayton OH; Dr. Renita Weems, Old Testament Professor from Vanderbilt University; Dr. John McKinney, from Virginia Union University; Dr. Ivan Van Sertima, an Anthropologist; Dr. Cain Felder, Dr. Cheryl Sanders both from Howard University; and Dr. Ronald Peters from Pittsburgh Theological Seminary.

At this conference, the paper "Is This New Wine?", was a challenge directed especially to Presbyterians of African descent. It was a challenge to take whatever steps as are necessary to empower Black Presbyterians toward a more clearly afro-centric proclamation of the gospel in the African American community as the essential means of addressing the social and spiritual crisis in that community from the Christian prospective.

The "New Wine" paper is not the first attempt of Blacks to withdraw from the Presbyterian church. At various times throughout the history of Black Presbyterianism, this has occurred.

At the December 1-5, 1992 African American Advisory Committee Meeting in Montego Bay, Jamaica, it was informally reported that in at least two

separate meetings of key African American clergy leaders with the denomination, one in 1968 and another as recently as 1990, serious discussion was given to withdraw from the denomination.

Strategy XI

African Awareness Sunday - February 13, 1994

Reverend Boykin Sanders, Ph.D

The One Hundred Fiftieth Anniversary Committee invited Dr. Boykin Sanders, Professor of New Testament at Virginia Union School of Theology in Richmond for a two session lecture series.

Everyone in the congregation was encouraged to wear tradition African dress. He highlighted that in African liberation wars, men and women carried weapons, therefore men and women should have equal status in the church, home and society. His lectures helped the congregation to recall their rich African history. He challenged us to remember our "African Myth" of wholeness, dignity, and communal support. He gave examples of how African tradition sayings and world view carried over into African American Christian worship.

His lecture was provocative and motivated us to rethink our self-image as a congregation. We have already planned to have Dr. Sanders come back to lecture and preach before 1994 ends (as his teachings schedule permits). Two tapes of these lectures are a part of the Appendices.

CHAPTER V

EVALUATION AND ASSESSMENT

The contents of this chapter include all the instruments used to evaluate Lombard Central's progress in developing a social justice ministry. We asked ourselves, the question: How do we effectively interpret Lombard Central's move forward in reaching the community? The church is not active in ministering to the needs of people in the community as it should be.

Questionnaire for Participants in Summer Day Camp 1993

Given September, 1993

1. What motivated you to get involved with Summer Day Camp this year?
2. What was your involvement?

☐ Active ☐ Moderate ☐ Minimal
3. What were the children like?
4. What did you enjoy most? Least?
5. Will you serve next summer?
6. Was the camp successful?
7. How could it be improved?
8. What could we do differently?

Site Team Analysis - June 1992

What is the relationship between personal growth-wholeness and concern for the health of society?

To what degree does your ministry implement this connection?

After reading the informative article, "The Meaning of Mission", by J.G. Davies (1966), the site team lifted these quotes.

"Mission is divine activity" (p. 417).

"Mission is an activity of God in which the church participates" (p. 417). "The spirit of God is sovereign; the church does not plan its mission and then proceed with divine assistance; He, the Spirit of God, goes ahead" (p. 417).

However before the church can be involved in God's divine activity, members of the church, both individually and collective need to be "made whole" (John 5:6) spiritually, physically, socially, mentally and emotionally. I explained to them that the word Greek meaning peace *εἰρήνη* and Hebrew word shalom are linked to the notion of wholeness and have a broader meaning that can be literally understood, i.e., (ugies- *uyles*) which also means to be healthy, sound or whole.

Shalom, likewise includes the concept of well-being. The Septuagint (Greek Bible) uses the "eirene" for the Hebrew shalom. Eirene constitutes not only preach and/or rest but a state of well-being or wholeness. See Is. 26:3 (a mind that is whole); Isaiah 9:6 (the Messiah as the Prince of Peace); Proverbs 3:17 (wisdom brings abundant life and happiness).

Shalom means health, security, tranquillity, and welfare. Jesus said, "peace I leave with you, my peace I give to you: not as the world giveth you" (John 14:27). The only true source of peace and wholeness is God (Psalms 5:, 1 Chronicles 22:9, 10). Christ is ours (Ephesians 2:14).

With this foundation, the New Testament story of the man at the pool of Bethesda was discussed-especially Jesus' question to him in John 5:6:

"Wilt thou be made whole?" (King James Version)

"Do you want to get well?" (Today's English Version and New International Version)

"Do you want to get well again?" (Jerusalem Bible)

"Do you want to be healed?" (Revised Standard Version)

The site team brainstormed that wholeness might also be defined as self-development or self-actualization as the highest realm in Maslows' hierarchy of needs.

In both natural and spiritual definitions of wholeness, we sensed that salvation is wholeness. To be saved is to be "complete in Christ" (Colosians 2:10). God wants the church like the man at the Bethesda pool to be free from any thing that binds (encumbers) them. (Hebrews 12:1-2)

People come to the church with guilt, shame, burdens, addictions, and conditions that often paralyze and stagnate them: i.e., (drugs, alcohol, illiteracy, teenage pregnancy, single parents, wife and child abuse). They come to the house of God to be set free in order to have a better quality of life. Jesus taught that there was abundant life in Him (John 10:10).

They come with questions of "ultimate concern" (Paul Tillich) such as:

What is the meaning of life?

What is my *raison d'être* (reason for being)?

Do I have a responsibility to my fellow man/woman?

Is there an afterlife?

Is there really a god? Can I communicate with Him or Her?

Why is there suffering in the world if God is all loving, all powerful and all knowing?

As a person grows and matures naturally and spiritually when they are free and "whole", they are able to free others. "He who the Son has set free is free indeed" (John :36). It is analogous to Harriet Tubman, a runaway slave who after gaining her freedom, risked her life nineteen times and 300 slaves freed later via the Underground Railroad to free others.

Wholeness is realized in the spiritual life through knowledge of God's love in Scripture, prayer, devotional times and fellowships, etc. Spiritual growth,

in turn, gives direction to every other aspect of living: social, emotional, psychological, educational, occupational, etc.

The church's, Lombard Central, ministry is attempting to provide a clear understanding of God through the invitation of salvation (John 3:16, Romans 10:9,10). The preaching and teaching aspect of the ministry focus on the importance of seeking God first in all things (Matthew 6:33).

Prayer and Bible study are encouraged both privately and corporately. In addition, a tutorial program was reinstated to help young people in the neighborhood. A literacy program is proposed to help adults learn how to read and upgrade their job skills. A career clinic is being planned for young people and adults who want second careers. Community, political and government services are called upon to bring information that impacts upon parishioners; child guidance centers, mental health centers (catchment), Drexel University and University of Pennsylvania.

A survey of the church indicates that the congregation would be willing to work with other churches in the community in various forms of ministry, i.e., shelters for the homeless, abused women and children, and youth center. This same survey indicates that it is possible for the church to buy abandoned properties adjacent to the church to expand our ministries to the community.

There is a desire on the part of most congregants to be a more effective witness for the Lord as stated by Davies in the article; we are instruments of God. We will continue to pray for God's will and direction of our mission. It calls for different ministries/programs at different times: "Mission(s) are particular forms, related to specific times, places or needs of participation."⁹⁰

⁹⁰Davies, 417

We are workers together with God (2 Corinthians 6:11), and "laborers together with God" (1 Corinthians 3:9). Our ultimate mission goal is the "establishment of Shalom (wholeness/well-being) which involves the realization of the full potentialities of all creatures and their ultimate reconciliation and unity in Christ"⁹¹.

We are called to be the liberation agents (the "ecclesia"), "contiguously human, setting people free from bondage to false powers and false idols"⁹², and therefore enable people to be fully human.

Epilogue: The church, the community of God's covenant is called into the service of God as a Body of Believers (Presbyterian, USA Book of Order (S-67 0500). Service of God is a corporate responsibility, focusing outward to fight injustice, needs of others (hungry, etc.) in the community, state, nation and world.

Congregational Survey - February 9, 1992

To assess congregational resources, this information resulted from a survey, given to the congregation three months after I became the pastor:

Teaching

Those involved and interested in teaching are: Celeste Borden, Carrie Eaton, Ruby Pettet, Susan Evans and Jeremiah Cousins, Sr.

Working with Young People

Those involved and interested in working with young people are: Celeste Borden, Terrence Mack, Tashia Drayton, Renee Wilkerson, John Pettet, Ruby Pettet, Yvonne Wright, and Susan Evans

⁹¹Davies, 420

⁹²Davies, 421

Fund Raising

Those involved and interested in working with fund raising are: Celeste Borden, Bob Davis, Carrie Eaton and Susan Evans

Out Reach/Evangelism

Those involved and interested in out reach and evangelism are: Amos Summerville and John Pettet

Survey of Congregational Resources

Typing/word processing

Those whose profession is in typing and word processing are: Carolyn Baylor, Terrence Mack, Yvonne Wright, Ruby Pettet and Rosetta Groce

Follow-up New Members Committee

The New Members Committee consist of: Colia Y. Burgis and Gladys de Chabert

Music/Worship

Those who are interested in the music and worship are: Judy Peters, Yvonne Wright, Francine Hardemen, Walter Toliver, Clyde Bevans and Mildred Newell

Visiting the Sick

Those who visit the sick are: Becky Spann, Rosetta Groce/John Groce, Francine Hardeman and John Turnbo

Administrative

Those who have administrative skills are: Carolyn Baylor, Susan Evans and John Groce

Ministry to Seniors

Those who have a ministry to visit the sick are: John Turnbo, Walter Toliver and Clyde Bevans

Prayer/Intercession

The following are involved in prayer and intercession: John Turnbo, Robert Davis, Celeste Borden and Leo Sheehan

Hospitality

The following belong to the Hospitality Committee: Annabelle Bracy, Walter Tolliver, Judy Peters, Rose Hunter and Donald Holmes

Where do we go from here? We have just begun to rethink and redirect the ministry toward social justice issues. Much time in the past two years has been spent on spiritual renewal, reconciliation and among members, restoring order, building the congregation's self-esteem. We hope to get every member involved in some way. As pastor, I would like to help every member identify his/her gifts (talents, abilities). The entire stewardship campaign has to be revamped to increase financial group with tithing encouraged from the pulpit, in Session meetings, etc.

Members were involved in child advocacy groups beyond the church. We expanded our literacy resource center to include senior citizens. The church developed prison ministry, structured visitations to nursing homes, etc.

Administratively, another minister is needed to share the leadership and responsibility of the social justice ministry. I am looking into a seminarian (year round) from Princeton or Eastern Baptist Theological Seminary. This person would be responsible for the youth ministry and/or community development projects.

This is continual training of members of the congregation in the areas of Christian education and evangelism. Development of more committed leaders is still a priority. There is still a need to help members to live out their Christian witness in practical ways beyond the church.

An aggressive program of evangelism is needed. One hundred fifty new members is the goal for 1994 (the one hundred fiftieth anniversary year). Resource persons from the Presbytery and Philadelphia churches that have experienced significant church growth will be contacted for technical assistance. In November, 1993, George Mell from the Philadelphia's Presbytery's Evangelism Committee attended the Session Meeting to challenge us with ideas, etc.

CHAPTER VI

MINISTERIAL COMPETENCIES/SELF ASSESSMENT

These first two years as pastor of Lombard Central has been filled with joys and sorrows. In my first few months one member commented that "I had hit the ground running", which seem to reflect that I was moving the congregation too fast.

As I reflect upon this assessment of my pastoral leadership, I realized that I have very high expectations of people, sometimes frustrating them and as well as myself because the progress of the programs seemed to move so slow.

Robert Worley states so clearly that "church organizations can become incapacitated by committing themselves to too many goals. Churches can be at one moment very suddenly-and surprisingly-become full of passive members."⁹³

Integration Seminar, January 1992

Colleagues from the Doctorate of Ministry program made the following assessments. If a miracle is going to happen, it will happen to Delrio. Delrio is a scholar and also lives a contemplative life. She with others dominate much of the group time. Her mind goes all the time as exhibited by the library she carries with her all the time. When she tracks an idea, she can be relentless. She could work on listening and model listening to her historic congregation to learn how they derive meaning and assess their self image.

⁹³Robert H. Craig and Robert C. Worley. Dry Bones Live. (Louisville, KY: Westminster/John Press, 1992), 76.

From others, I was encouraged as a scholar not to overstate my position by supplying too much information. Yet another comment led me as a critical and analytical thinker, able to “think through” intricate or complex material and to simplify. This person I played a multi-disciplinary role as preacher warrior, pastor, educator, community activist, mediator, scholar, wife, mother, sacramentarian, liturgist, counselor and friend.

I so appreciate this kind of constructive criticism. Someone remarked that I have a willingness to share but sometimes sharing is too long. Other classmates admonished me to be patient in achieving goals at Lombard Central and not try to do all at once. One comment that was especially insightful was my anxiety to get my point across in a group setting, and I often hinder others from expressing their views.

Three books that have greatly provoked me are, Dry Bones Live: Helping Congregations Discover New Life, by Robert H. Craig and Robert C Worley; Ministry Burnout, by John A. Sanford; and Antagonist in the Church, by Kenneth Haugk.

Craig and Worley encouraged one to choose among goals that differ in desirability, appropriateness, and timeliness. “If a congregation with few members and limited resources commits itself to multiple goals, when it can only succeed with a limited number, it will find itself spread so thin that it will become frustrated and accomplish little”⁹⁴

Prioritizing is crucial. I do not want to frustrate the congregation's enthusiasm or get personally “burned out” in the process.

⁹⁴Ibid., 77

Listening to the congregations' understanding of itself is crucial. Wise leaders will deal effectively with the hopes and concerns of all members, not just of the few with whom they agree.

Site Team Assessment January 20, 1993

Areas of improvement for Pastor included:

- slowing down, pacing myself and working less hours
- trying not to do too many things
- needs more rest
- listening and being able to appreciate points of view different from hers

From the Dean, I have been told that I am a gifted thinker, highly motivated to put my biblical skills at the service of ministry. From my colleagues, I heard that I provide good leadership in the discussion. As the Dean further stated, I am enthusiastic about academic work and am not afraid to raise critical questions and issues. I am not sure I understand fully what is meant by "I appreciate your energetic engagement with the readings thought not always at the time assigned" or "sometimes you seem to be caught between a kind of piety that withdraws from probing questions and a radical analyses of society, scripture and theology."

Pastoral Priorities for 1992

- Prayer Meetings, Bible Study, Proclamation of God's Word
- Establishing a Worship Committee
- Working with Session to develop Christian Education Department - meanwhile supporting Sunday School Superintendent and staff, Summer Day Camp director and Staff (VBS), Outreach Committee, etc.
- Communicants (New Members Class)

- Supporting/advising Gospel Choir, Finance Committee, Parish Life Committee, Soup Kitchen Staff, and other church groups.
- Working in harmony and efficiency with the Session and Deacons.
- Administering the Sacraments: Baptism and Lord's Supper
- Facilitating open/honest communication among members.
- Providing opportunities for fellowship within and outside the church.
- Spiritual Renewal - allowing God's Spirit to lead, guide and direct.
- Be involved with activities and at least one (1) Committee of The Philadelphia Presbytery.
- Make the church and pastor known to churches and people in our community.

Pastoral Priorities, 1993

- Adding at least 50 new members to our church
- Establishing Evangelism committee
- Empowering every member to the fullest of their God given potential
- Spiritual renewal allowing God's Spirit to lead and direct us
- With help of Session training church officers and new members
- Reactivated leading the church in Prayer, Bible Study and proclamation of God's word
- Work closely with Stewardship and Finance Committees
- Focus on Educating youth, homeless, drop-outs, etc.
- Establish at least one Sunday evening service a month
- Give support to all church groups and soup kitchen staff
- Continue to make church and pastor known to people and churches in our community
- Representing church at Presbytery meetings
- Working with One Hundred fiftieth Anniversary Committee

- Taking more time to rest, have fun and be with my husband and daughter

Pastoral Priorities, 1994

We may be ambitious but “without vision the people perish.”

Evangelize one hundred fifty new members.

- Allow the Holy Spirit to work amongst us for spiritual renewal and direction.
- Work with new Stewardship and the new chairperson, encouraging (through the Bible) that more members tithe one tenth (1/10) of their incomes.
- Establish Evangelism Committee (and/or expanding outreach committee to take on this crucial responsibility).
- Focus on evangelizing and developing area youth. Help to organize youth department.
- Give Pastoral leadership to one hundred fiftieth anniversary committee.
- Equip every member to the fullest of their God given potential.
- Finish doctoral studies at New York Theological Seminary, May, 1994, (Lord willing, of course!!)
- Continue to learn how to “pace” my ministerial activities and balance them with family life (with Frank, Jessica, and now my widowed mother).
- Personal prayer, congregational prayer, and the study of God's Word.
- Continue to attend Inner City Impact Institute Seminars (with 2 church representatives, Elders P. King and J. Junbo) to secure funds for youth outreach and educational programs.

- Represent Lombard Central at Presbytery meetings Community and Civic meetings.
- Get deeper understanding of “New Wine Position Paper” developed by concerned Presbyterians for Prayer, Study, and Action, who are challenging the racism within the Presbyterian Church USA (copies are available).

Personal Observations As A New Pastor

One of the things I encountered as the new pastor was a fragmented, conflictual congregation with a low self-image. Many of energies were spent in mediating problems between groups and individual. All of my training and experience in human relations with the Philadelphia School District was tested to the maximum.

I have had to readjust my idea and vision of the Lombard Central Ministry based on the immediate needs of the people. During the tow and a half years without a pastor, church membership, attendance and enthusiasm declined. The members needed to be comforted and nurtured to believe in themselves as a congregation and that could be revived and renewed.

Board Meetings, committee meetings and congregational meetings were always tense. Cliques seemed to want a “win/lose” situation rather than what was good for the whole. I must admit this had some negative effects on my personally. As I struggled to bring them together, prayer and active involvement with members was my strategy.

Things we have accomplished in those two years which encouraged me were:

- Reasonable tolerance among membership
- Identification of resources; gifts among the people
- Board meetings that are peaceable and that accomplish their tasks

- 20-25 new members
- Restoration of congregational life, social hours, celebration of birthdays
- involvement of young people in morning worship
- People ministering to one another more-hospital visits, telephone calls, etc.
- Full-time organist to stabilize music program
- Summer Day Camp staffed predominantly by church volunteers
- Change in official board to reflect a broader representation of the church
- Strategies to deal with conflict
- Times of concentrated prayer and devotional reading during Advent, Lent and special events
- Congregation beginning to understand its ministering role around the death of one of its members. Participate by spending time with bereaved family, giving assistance, planning repast meal, etc.
- More consistent giving and commitment to personally helping the church be revived
- Summer revival 1993

Ministerial Competencies

All of God's people have been given gifts meant to be used. As pastor, I have begun to help church members to discern, develop and use their gifts in fulfilling ways.

According to Robert Craig and Robert Worley's, Dry Bones Live, a conscious strategy of modeling healthful leadership styles and the development of new leadership is essential.

In Presbyterian circles (Presbytery, Synod, GA) church officer training has focused upon polity and government. Training at Lombard Central has to deal with our unique context, size and circumstances. Several training sessions were provided from January 1992 to March 1993, to specifically help elders and deacons better understand their roles and responsibilities. The training sessions included other auxiliary leaders, i.e., Ushers, Emergency Aid, Fuel committee, Choirs, etc.

Training leaders need to be related directly to what they do. "The aim of leaders is to maintain a congregation that is effective in ministry and mission in its community. Traditional training of officers appears to isolate them from the congregation and community."⁹⁵

These ideas from Craig and Worley, were adapted to train participants for one hundred fiftieth anniversary social justice activities, i.e., educational resource center and evangelism.

1. A clear definition of what the group church officers, committee, or task group must do to achieve its objectives. Members need to see how what they are doing fits into the whole congregational life and that their activity is worthwhile. Job descriptions are frequently appropriate for individuals and groups.
2. The identification of resources needed to do the task. Resources include people, ideas, skills, tools, programs, curricula, methods facilities and money.
3. A plan to schedule tasks and secure resources as needed to achieve the objective. Developing a workable plan is an

⁹⁵Robert H. Craig and Robert C. Worley, Dry Bones Live: Helping Congregations Discover New Life. (Louisville: Westminster, John KNow Press, 1992), 85.

important aspect of training. Doing so increases the chances that committees and tasks groups will be effective.

4. Evaluation of training by persons being trained were done at the end of every training session. This enabled work group members and trainers to identify possible trouble areas and suggest future training needs.

If Christian faith is to find expression, then the challenge to us is to find ways to create conditions in the church organization that encourage people to develop profound intent and to express it through the most moral methods available. The church must be at least one training ground for Christian as they move into the world. Such preparation, in addition to creative vital Christian life, provides an arena for a critique of the culture and, therefore, is resistant to utilitarian ways of being in the world.

Leadership is needed that can help a congregation think about its life, its faith commitments, its relationships to the community, and its care of its won members and families. Guidance is needed to activate the faith commitments of members, help them think about the quality of their commitments, and create the means whereby they can act.⁹⁶

In terms of professional authenticity, I am working on discriminating between professional and personal/family relationships. I am being more intentional about dealing constructively with my ministerial image as it pertains to myself and my colleagues.

I have not been intentional in the area of self care and time spent with my family. One of the things I am doing is taking time every weekday evening except Thursday, to have family discussions with my husband and daughter. This keeps us connected and creates a wholesome atmosphere among us. At

⁹⁶Craig & Worley, 2

least once a month, a family outing is planned. Quarterly, my husband and I hope to go out of town or just to a hotel overnight.

I have asked the congregation not to call me on Mondays or Tuesdays unless its an emergency. Telephone calls at home have gotten out-of-hand. Parishioners call me morning and night. Therefore, I have limited the times for these calls.

Administrative

Among the things I have learned in this first pastorate is the fact that an efficient secretary is needed to type correspondence, reports agendas, church bulletin, etc. This person would help me to keep files (both church and personal) organized. This person would also make telephone calls (therefore reliving me to take care of more pressing needs).

I realize that as an administrator it is necessary for me to define and analyze a task/problem succinctly and clearly, establish concrete and realistic goals, develop strategies which flow out of these goals and initiate a clear process of evaluation. I have to communicate a sense of mission which sees each task as a part of the whole life of the congregation and establish a collegial environment in which the gifts of the congregation are expressed. Through all of this, there should be a precession accuracy, organization and purpose.

In the Summer of 1992, I led the church officers through a series of workshops to develop a Five-year plan. Twenty-five attended (see Chapter Three - Goal Strategies). Participants were enthusiastic in planning but slow in assuming the responsibility for making the plan a reality.

The goals to establish a youth department to involve the young people in worship, to adopt a school and to develop an after school children's resource center were concrete and realistic.

Most of the active members of the congregation work during the day. As a result, Saturdays are the best times to meet with those who are to carry out the church's mission.

I have tried to involve the Session and church leaders in the process of decision making. The struggle has been that certain members of the congregation disrespect and refuse to accept the decisions made by their elected board. This has drastically hindered the church's progress.

Prior to becoming pastor, I worked as a Human Relations Specialist for the Philadelphia School District. With twelve years of experience in conflict resolution and group processes, I have attempted to heal the numerous conflicts among Lombard Central members and organizations. Healing is necessary if the church and ministry is to thrive.

It has been difficult to keep the lines of communication open, but I have tried to share information and encourage everyone to be open and honest in the Spirit of Christ.

I realize that I do not like working with minute details. This frustrates me and I have asked elders to help me with this area. There have been occasions when I have delegated a responsibility only to find it undone a week or two weeks later. This upsets me and makes me want to revert back to doing things myself.

The church needs a second person either Seminarian or Associate Minister, to help share ministerial tasks. During the summers of 1992 and 1993, we were able to hire Seminarists for Summer Outreach Program to neighborhood youth. This assistance helped me tremendously. I am working

diligently with Princeton and Eastern Baptist Seminaries to get a Seminarian during the Summer of 1994 and 1995 school year.

Self-Assessment - January 27-28, 1992

The most important areas for growth are time management, work on active listening and other counseling techniques, get more rest and recreation, intentionally separating my professional life from my personal self, and spending more quality time with my husband and daughter.

I have not taken care of myself. I have over-worked and now need the time to get restored-physically, psychologically and spiritually.

Echoes From the Congregation - December 26, 1993

Sunday, December 26, 1993, I celebrated my Second Pastoral Anniversary. A portion service was structured to include remarks from representatives of Lombard's official boards and church auxiliaries. Participants were asked to verbally share ministerial competencies focusing upon pastor as: worship leader, shepherd, religious educator, counselor, change agent, preacher, theologian, administrator, leadership style and communicator. They also commented on my leadership style and effectiveness as a communicator.

The comments were many and varied. Two cassette tapes recorded this feedback. Comments included statements about my caring, concern for all members, especially new members and those sick or in crisis. The finance committee mentioned how they had to work and debate with me over the very difficult issues of budget, the stewardship campaign and funding money to support programs for youth and overall Christian education. One person teased me about sometimes moving about when someone is trying to get my attention - or moving on before the conversation is finished. I realize that I am sometimes thinking about and doing two or three things at a time.

One of the elders mentioned that I try to do too much but I had weathered the sophomore year even though some problems are not yet resolved. Some of the female members were sensitive to the fact that the pressure for a female pastor who is married and has children is much greater than for her male counterpart. They realized the difficulty of juggling all of these roles. I was admonished to slow down, get more rest and let the officers and committees do their job. If they came up short, let them! Trying to cover up for them has caused health problems for the pastor.

A week after this service, I received three detailed notes from other members. Two were favorable and one, I think was constructively critical. I spent some time reading the comments of the person who critically stated:

1. More education and training is needed for church officers i.e., church polity, their particular roles and responsibilities.
2. A clear delineation of treasurer, finance chairperson and finance secretary is needed as we make the transition with newly elected treasurer
3. By-laws need updating
4. Election rules for church leaders has to be consistent year to year
5. Financial records need to be issued monthly or quarterly, and computerized

Of course, I asked this person, what assistance they would give in making these concerns a reality.

One of the members wrote the following:

“Pastor Berry,

God is in the blessing business. We're blessed to have you. Please be patient with us. God is not through with us yet.

Let us continue our spiritual journey, in wisdom, understanding, love, faith, and hope. The idea of praying as a group is great! If one soul is saved - their into Jesus' business-that's our purpose-That has been done more than once. Thank you Jesus. I love you!!!.

I consider other comments by this individual as judgmental and asked that they pray about name calling and to recognize that negative comments and statements to individuals, or the congregation could cause dissension, pain and disunity. The other two concerns were:

Natalie Martin (Site Team Member) made these assessments:

Rev. Berry is a well trained theologian. She is able to effectually teach the Bible to others. She is able to interpret and relate on discussion to appropriate scriptures. She is very good at relating scriptures to experiences and life style of today. She relates the concept of dynamic at work to a Biblical passage or situation. As a preacher, her sermons are Biblically sound, well organized. She is taking risks to create social change. As an ecumenist, she promotes inter-faith dialogue with local pastors, churches and seminaries in Philadelphia and the vicinity.

Those participating were: Session representative - John Pettet, Deacons - Mamie Waiters, Ushers - Carolyn Baylor, Women's Department, Charlotte Gallman, Men's Fellowship - Jeremiah Cousins, Sr., Fuel Committee - Bob Davis, Seniors - Mary "Becky" Spann, Youth - Christia Thorpe, Gospel Chorus - John Groce, Ed.D, Sunday School - Susan Evans, Esq., and Prayer Meeting - Ruby Pettet

This turned out to be an informative and joyous occasion. Members from my family also attended and gave feed back about my role as pastor. The service was followed by a fellowship hour.

Time Management

In reviewing Merrill E. Douglass and Joyce McNally's article on, "How Ministers Use Time," I realized that I have a tendency to become so involved in keeping up with the pace of things, that I seldom reflect on specific actions, exactly what I do, and how long it takes.

As a mother, wife, daughter, Pastor, etc. it is very important to juggle a variety of tasks. I looked a list of job related tasks and personal activities and realized the imbalance.

Job related tasks were creeping in and overwhelming family life and my own self-care.

Taken from Job-Related Activities With Examples Used In Time Study

1. Sermon Preparation: information gathering writing, and rehearsing
2. Reading-Studying: gathering information, books, journals, listening to tapes
3. Conduct Worship Service: deliver sermon, lead in hymn singing, administer sacraments
4. Pre-service Tasks: greeting people, setting-up for service, checking details
5. Visitations and Calls: hospital visits, sick and invalids, parishioners.
6. Pastoral Care Counseling: pastoral problems, emergencies
7. Telephone calls: discuss problems, setting appointments, talks with other ministers
8. Other Professional Duties: conducting weddings, funerals, adult Bible classes, lectures

9. Preparation for Other Professional Duties: reading, gathering lesson material, attending rehearsals, discussion of funeral arrangement with family
10. Personal Prayer and Mediation
11. Congregational Functions: post-service coffees, church dinners, receptions
12. Community Functions: new member recruitment, visiting new families, blood donor program
13. Administrative Tasks: mail, clerical work, paperwork, supervision, typing budgets
14. Professional Meetings: civic clubs, business luncheons, service clubs (i.e., Rotary)
15. Church Meetings: committees, deacons, choir functions
16. Office Breaks: informal group meetings, coffee breaks, socializing
17. Traveling: to and from church, calls, meetings, out-of-town trips

Personal Activities With Examples Used In Time Study

1. Personal Care and Hygiene: bathing, showering, grooming, dressing
2. Reading: novels, newspapers, magazines
3. TV Viewing: news, favorite programs, programs shared with family members, sports
4. Personal Breaks: free time, medical appointments, relaxation
5. Hobbies, gardening, stamp collecting, wood crafting
6. Napping: resting before resuming evening schedule of job activities
7. Meals with Family: breakfast, lunch, dinner

8. Household Chores: cooking, cleaning, errands, repairs, paying bills
9. Family Activities: games, playtime with children, school programs, scouts, sports
10. Family Talks: discussions, get-togethers, personal talks with husband
11. Child Care: bathing, feeding, baby-sitting
12. Entertaining: parties, dinners with guests
13. Traveling: grocery shopping errands, transporting children, pleasure drives

As a result of keeping a time log and seriously reflecting upon how I spent time, these conclusions were obvious:

1. I have a great deal of frustration trying to allocate my `time properly
2. I realize that there is a discrepancy between what I want to do and what I am doing.
3. I attempt too much and have unrealistic time estimates
4. Some tasks are left unfinished, I jump from one thing to another
5. I get involved in too much trivia
6. I often allocate my time on the basis of
 - what I like to do
 - what I feel most competent doing
 - what I am accustomed to doing
 - what seems to be most urgent
 - how close I am to deadlines and
 - what seems to be most interesting

Like other ministers, I am in a constant struggle to achieve significant results in spite of the endless trivia. I am learning that it takes more than good intentions to insure effective time use. One area of potential gain involved my use of staff (voluntary or paid). My dilemma has been a part-time paid secretary for six months that was unable to handle the clerical pressures of church work.

I have asked myself these question.

- How much time am I spending to train and develop staff people?
- How involved am I in the details of subordinates?
- Am I supervising too closely?
- Am I a poor delegator?

Pastor Berry's Time Log

12/23/93	Church office telephone calls unnecessary time with secretary (clerical)/ letter to congregation - administrative business calls
12/24/93	Sermon preparation
12/26/93	Service (worship), before service preparation, prayer (After Service - counseling) hospital visitation
12/29/93	Church office all day unnecessary clerical
12/31/93	Working with secretary visitations Watch night Service Calls to hospital - sick
12/30/93	Sermon Preparation

12/27/93 Work on D.Min project
 12/28/93 Sermon preparation (social visit with neighbors)
 01/01/94 Sermon preparation (social visit with neighbors)
 01/02/94 Morning Worship/Communion
 p.m. meeting with chairs/one hundred fiftieth Anniversary Comm.
 late p.m. hospital visitations
 01/02/94 -
 01/03/94 Home with sick daughter
 calls from two parishioners
 work on D.Min project
 01/04/94 work on D.Min project
 01/05/94 Office - business letters to philanthropist-foundations
 01/06/94 Sermon preparation
 01/05/94 one hundred fiftieth anniversary meeting
 counseling session
 Prayer meeting
 01/07/94 Professional meeting (committee on Preparation for
 ministry: 10:00 - 2:30
 01/08/94 Several telephone calls to cancel session meeting because
 of ice/snow storm
 01/09/94 Worship
 01/10/94 Library (D.Min writing)
 01/11/94 Inner City Impact Training Session
 01/13/94 Church office
 prayer meeting
 01/14/94 Sermon preparation/church office
 01/15/94 Session meeting

Wedding at Naval Base Chapel

01/16/94 Service

Time Record

Personal, private time (2-day private retreat).....	48 Hours
Family (with daughter).....	14 Hours
Hygiene, dressing, etc.....	9-10 Hours
Recreation.....	3 Hours
Reading, Study (other than for sermons).....	20 Hours
Sleep.....	42 Hours
Meditation, prayer.....	
Household chores.....	15-20 Hours
Exercise.....	0 Hours
Socialization.....	0 Hours
Sermon preparation.....	0 Hours
Administration.....	7-8 Hours
Visitation.....	1 Hours
Counseling.....	2 Hours
Committee meetings.....	
Liturgical functions.....	0 Hours
Travel.....	7 1/2 Hours+To & From NYC=7 1/2 Hours
Community organizations and functions.....	0 Hours
Teaching.....	1 Hours
Wasting time.....	<u>2 Hours</u>
Total Hours	<u>156 1/2</u>
Out of a possible 168 Hours	<u>3</u>
	162 1/2

Change Agent

Conflict is a fact of life throughout society, including the church. Conflict that hones the edge of an organization and keeps in mindful of and true to its purposes is healthy.

Since becoming Pastor of Lombard Central in December 1991, I have tried in numerous ways to unite a congregation consumed with unhealthy conflict and antagonistic behaviors. The spiritual life of the congregation was my first priority, therefore I reestablished a weekly prayer meeting with Bible study. In addition, for the Advent Season, '92, we read the same devotional pamphlet and all prayed for unity and love among those in the church family. I have continued this in 1992 and 1993.

I spent lots of time on the telephone and made pastoral visits trying to get to know parishioners. I challenged the members to open, honest communication and reinstated bi-monthly coffee hours after Sunday Morning Worship.

During Lent in 1992 and 1993, a chain of prayer was established with everyone praying at a specific time of the day for the church and for personal needs. As a congregation, we all read the Sanctuary for Lent devotional.

I asked that we have a summer revival in 1993 to renew the spiritual lives of those within the church (which I felt was so needed).

I have tried to facilitate, ameliorate between factions/cliques, i.e., conferences, Christian literature on forgiveness.

Change is coming slowly but surely.

Three books were especially helpful to me as I examined how I do ministry and areas of possible improvement:

1. Craig, Robert H. and Worley, Robert C, Dry Bones Live - Helping Congregations Discover New Live; Louisville: Westminster/John Knox Press, 1992;
2. Sanford, John A. Ministry Burnout, Louisville: Westminster/John Know Press, 1982.
3. Haugk, Kenneth C. Antagonists in the Church - How to Identify and Deal with Destructive Conflict. Minneapolis: Augsburg 1988, PubHouse.

Because of my desire to help renew the life of the congregation, I often spend endless hours over working as though "Rome could be built in a day." As pastor, I find myself impatient with what I feel is a lack of progress. In John Sanford's book, I became aware of those factors that characterize burnout.

1. The job of the ministering person is never finished.
2. The ministering person cannot always tell if her work's having any results.
3. The work of the ministering person is repetitive.
4. The ministering person is dealing constantly with people's expectations.
5. The ministering person must work with people year in and year out.
6. Because she works with people in need, there is a particular great drain on the energy of the ministering person.
7. The ministering person deals with many people who come to her and the church not for solid spiritual food, but for "strokes."

The ministering person must function a great deal of the time on her persona.

Self-care is one of the areas in which I need improvement. At a retreat in 1992, I received the following piece that is increasingly becoming my "motis operandi." "Taking Care of Yourself Without Feeling Guilty" contributed by Volunteer June Marshall (excerpted from Dr. Jerry Hiller's work)

Think of self-care as making small changes in various areas of your life. Do something each day to renew your spirit and increase your enjoyment of simple pleasures. Pay attention to the beauty around you. Link up with those who make well-being a way of life. Write down how you like to feel and act. Take care of your emotional and physical health. Establish balance between work, friends, intimacy, self and religion. Develop a sense of awe. Stop worrying about being good enough. Decide what is important to you. Realize that you control your attitudes, emotions, beliefs and actions. Stop feeling helpless. Just DO IT, whatever "it" is. Think in terms of wonder, creativity, joy, celebration, mirth, growth, challenge, passion and boldness. Use common sense. Know when enough is enough.

CHAPTER VII

CONCLUSION: PRESENTATION OF FINDINGS

In keeping with the challenge of William Still (1821-1902) "we very much need works on various topics from the pens of colored men (women) to represent the race intellectually."⁹⁷

I have done extensive research on the origins, life and ministry of the Lombard Central Church which covers the past one hundred fifty years. The church, though born out of conflict, distinguished itself by the pastors and members who had as their historical project - advocacy for social justice. For purposes of research and analysis, it was necessary to divide the history into three fifty year time frames. This facilitated a helpful method to isolate distinct individuals who impacted upon the church's involvement in confronting racist social systems and institutions on behalf of all of Philadelphia's African Americans.

The first fifty years demonstrated a commitment to anti-slavery, anti-discrimination. This was evidenced through Elder William Still, local businessman, Philanthropist, social activist and station master for the Underground Railroad in Pennsylvania. During these pre-Civil War days, Still mobilized the congregation around this abolitionist efforts. He often invited Harriet Tubman, Frederick Douglass and other Freedom Fighters to Lombard Central to address (update, inform) the members and those in the community. As a employee of the Pennsylvania Anti-Slavery, he kept the Caucasian leadership focused on the most pressing issues of protest. In addition Still,

⁹⁷Logan Rayford, ed. Dictionary of Negro Biography

wrote letters to the Philadelphia Transportation Department protesting their discrimination of Blacks on the street cars. His letters to them, as well as state officials and local newspapers, caused the transportation department to change their racist policies. This was a prototype of the Montgomery Boycott in 1955 where Rev. Dr. Martin Luther King, Jr. came to the forefront of American civil rights).

Dr. John B. Reeve also a man of commitment to God and "liberty and justice for all", led the Lombard Central congregation for fifty years - as the first African American to graduate from Union Theological Seminary in New York City, Reeve came to Philadelphia full of enthusiasm and ability to lead the congregation evangelistically. It was through his leadership that Lombard Central organized the Gloucester Mission on Fairmount Avenue in 1877, that eventually became the Berean Presbyterian Church. Other evangelistic efforts were manifested through James H. Irwin and three fellow elders from Lombard Central. In 1916, they formed a Sunday School in their living rooms in the vicinity of Ruby near Market. In 1918, this was organized as a Mission and in 1921 the church was named in honor of John B. Reeve, with the leadership of Rev. George Ellison, the first pastor.

When General O. Howard, and the American Missionary Association wanted to establish a Seminary for the training of Black preachers, he sought John Bunyan Reeve in Philadelphia (1871).

Rather than continue a commentary of distinguishable persons and features of Lombard Central's history. A review of my original hypothesis is crucial at this point. It was my goal to reactivate the spiritual life and social justice ministry that once characterized Lombard Central's ministry. This would focus upon education and literacy.

It is clear that historical analysis which separated people and events into fifty year periods revealed that the first fifty years (1844-1894) were the strongest and most productive years. It was through the leadership of ministers Reverend Stephen Gloucester and Reverend Dr. John B. Reeve, that Lombard Central Church was established. Church membership zenithed at four hundred seven members. W. E. B. DuBois spoke highly of Lombard Central and its pastor in his "Philadelphia Negro": Study in 1899. Two missions organized my Lombard Central members eventually became churches. Berean Presbyterian in 1880 and Reeve Memorial in the 1920s. It was these outreach efforts that extended the Christian witness beyond the church's doors. Outstanding lay leaders such as William Still brought their zeal and commitment to social justice issues, specifically the abolition of slavery and the protest for equal treatment of Black throughout Philadelphia and the United States of America. Elder William Still was another powerful force among the people of Lombard Central. The fact is that Still himself, was a station master of the Underground Railroad and brought freedom fighters to the church on a regular basis until slavery was abolished via the Emancipation Proclamation (mid 1860s). Presbyterian historical records document that Frederick Douglas and Harriet Tubman often stayed in Still's home and spoke at Lombard Central. Still, was also an active member of the Pennsylvania Anti-Slavery Society where he spearheaded several written protest(s) which got favorable results. (see Appendix).

It was also during the first fifty years that John B. Reeve co-founded, served as a professor, and became the first dean of the Howard University Theological Department in 1871, where he mentored several men, who became famous, like Rev. Dr. Francis Grimke. Reverend Reeve also served as the first Black Moderator of the Presbytery in Philadelphia (1865).

The second fifty years (1894-1944) were a transition from the strong leadership of Dr. John B. Reeve to a period without a regular leader. After many years of searching, Dr. William Lloyd Imes came as pastor in 1919. His stay was only six years. During the years between 1925 and 1937, the church had a series of ministers and moderators. The lack of a continuing pastor weakened the church. When John L. Coleman accepted the call to come to Philadelphia in 1937, he helped to revive a struggling church. Reverend Coleman helped to restore the spiritual life of the church. He stabilized the finances and was considered a builder. The congregation moved from Lombard below Ninth Street to its present site at 42nd and Powelton Streets in 1939.

Within ten years, after relocating to West Philadelphia, Reverend Coleman motivated the congregation to build a Parish Hall, a place he envisioned as an outreach to the young people in the community. A startling fact is that for Coleman's vision was never fully realized. There was a resistance to paying back Presbytery loan and a desire to remain isolated and exclusive from the surrounding community.

This attitude of exclusivity and a desire to be committed to only the children, grandchildren and families of Lombard Central hindered any potentially new members from joining. As one person interviewed quoted, "the church did not make the people in the community feel welcome."

Moreover, barriers from within were the schisms between the formally educated (professionals) and the para-professional, i.e., laborers. There were distinctions between Blacks of light complexion versus those who were darker, and a type of worship that would not attract African Americans from the inner city, who often desired a traditional/cultural Black church style of worship (gospel singing, hand-clapping, oral response dialogue between preacher and

congregation i.e., hallelujah, and maybe, venting their frustrations by shouting, moving about in their pews, letting the Holy Spirit have its way).

The third phase of Lombard Central's ministry (1944-1994) has been much upheaval. There have been many pastors, interim pastors, and/or moderators in these years.

Reverend John C. McCrae who came in 1963, began a strong outreach ministry to people in the West Park low income housing projects, two blocks from the church. Present church members say that McCrae "ruffled the feathers" of the powers-to-be in the church who did not agree with his community outreach program. A few years later, the relationship between Pastor McCrae and the congregation was dissolved. Before leaving, however, Reverend McCrae motivated the officers and congregation to put a cross on the top of the church roof so that day or night, the community could see it and find comfort and refuge that Christ was in the midst.

After Reverend McCrae left, there were several years without a pastor. Again, this weakened the congregation and ministry of the church.

In 1970, against a sizable opposition and at the insistence of the Presbytery, Reverend Harry Shaw (a mission pastor from Alabama) who was a widower was called. During his six or seven years, the church maintained, but constant opposition kept any significant progress from being made. Some of the congregation never fully accepted him as their spiritual leader and constantly let him know it. After Reverend Shaw's death in 1977, the church again found itself without a pastor. As I observe the church's history, this startling fact keeps coming up, no matter how gifted, educated and/or resourceful the Session/Deacons/Trustees and lay leaders are, the church cannot be the church without a God ordained pastor!

That God's people would have a shepherd (one who cares for, nurtures, oversees the flock and equips the people for the work of the ministry), is his desire. It was not until 1979 or 1980, that the Presbytery agreed to send a student pastor to Lombard Central. Rev. Dr. J. Bernard Taylor fulfilled that role until he was called as a pastor in 1981. He labored within Lombard Central's bounds for ten years. Under his leadership the following occurred:

1. The Soup Kitchen was established through partnership with Bryn Mawr Presbyterian Church.
2. An after school tutorial program, which was a joint effort of the Evangelical Association for The Promotion of Education (EAPE) was instituted and, .
3. The congregation rallied. There were as many as one hundred and fifty members during his pastorate.

With my coming in 1991, I sensed that God was doing a new thing, (the theme of the church's 1994 overnight retreat). From November 1991, I sensed that "New wine could not be put into old wine bottles." Through prayer and consecration over the last two and a half years, God has revealed in part that we as a congregation:

- should not ponder "earnestly" the past, but realize that God is doing a new thing (Isaiah 43:18-19)
- be aware that the glory of the latter house (church) will far exceed that of the house (church) of the former years (Haggai 2:9)
- in order to move forward, we must wait until we are clothed with power from on high, then we can be God's effective witnesses (Acts 1:8)

Between 1994-2044, it is going to be a very different time for the church. New ideas, new vision, new ministries, new energies, new strength are all

promised. Whoever chronicles the events of this period at the two hundredth church anniversary will see that a new concept of ministering to the surrounding community will have been manifested.

As I look at the research, I ask myself these questions in an effort to make sense of the church's one hundred and fifty year history in light of the present ministry:

1. What is the church reclaiming in terms of its vision? Is there something entirely new going on?
2. Was there a time when Black Presbyterians: (a.) did their theology and mission separate from White counterparts and if so were they more effective in the inner city when they were more segregated? (b) When did Black Presbyterians (Specifically Lombard Central) become ineffective in their witness and mission to the local community?
3. When did Lombard Central cease organizing Philadelphia Blacks? When did they cease speaking on behalf of Blacks in the city of Philadelphia?
4. When did the church's ministry move from a collective, unified entity to that of individual's image and individual's work?
5. What have we been able to accomplish in the past two and a half years?

Without a doubt, Black Presbyterians were stronger spiritually and more powerful, before they were fully assimilated into the United Presbyterian Church. The division within the Presbyterian church over slavery in the mid 1860s has not been fully healed, even though Southern and Northern churches merged in 1983. The subtiles of racism, classicism and sexism are most evident in 1994. Lombard Central is caught in the middle: having to send

significant benevolence funds to the General Assembly, Synod and Presbytery that could be used to directly impact upon the social problems of the immediate neighborhood, i.e., drug abuse education and rehabilitation, tutorial programs for area use, G.E.D. classes, sex education, pre-natal and parenting class for teenage mothers.

Another important factor in Lombard's history is that the greatest progress was made when the pastor, officers, and congregation worked together harmoniously. The divisions, conflicts, and self-centered focus of individuals have hindered the cause of Christ (at significant points throughout the one hundred and fifty years).

As I reflect upon what we have been able to accomplish in the last few years, I realize that this doctoral proposal and project has helped to focus the present ministry. The intentionality in which we are planning and strategizing will ultimately bring us to the fulfillment of God's vision for us. There is a renewed sense of call and purpose among most of the people. More people are moving (in attitude and actions) from apathy, distrust, lethargy, and disappointment and despair to a place in God that will help them to identify their unique roles within the Body of Christ (for the good of all). The Summer Day Camp, staffed by Lombard Central members, involvement of a broader number of members in church ministries, social and fellowship opportunities have increased and a genuineness between some members now exists. Members are rallying around one another in crises/illness and bereavement.

We are praying and studying God's Word more individually and as a congregation. It is my desire that more come to the weekly prayer and Bible Study meeting and/or start one in their homes.

The strategies of the project have indeed raised the congregations consciousness, it has:

- given them new skills for the pressure about its strengths and areas needing improvement.
- and ministry challenge has provided a new sense and a new image of ourselves as a congregation as we re-commit ourselves to do ministry in the 1990s in the city.

Women of Lombard Central

A reflection of the past one hundred and fifty years, would not be complete without a look at how women impacted upon this historic congregation.

Women have been significant throughout. In the early church, Belinda Davis and Eliza Edwards under girded the founding and activity of Lombard Central with prayers. For over fifty years, they maintained a consistent and powerful weekly prayer ministry on Mondays. Robert Jones, author of Lombard Central's fifty year history mentioned that all women who came into the church were directed to attend the women's sponsored prayer meetings. In 1894, the women's prayer meeting ended and was replaced by Young People's Meeting. Did the ministry weaken when this prayer meeting ceased? There is no direct evidence in church records that this kind of prayer meeting ever started again.

One of the earliest women of distinction was Dr. Caroline Still Anderson was one of the first Black students at Oberlin College in Ohio. She was also a pioneer at Women's Medical College in Philadelphia. As the daughter of William Still, met and married the organizing pastor of Berean Presbyterian Church (the mission of Lombard Central). This was none other than the Reverend Matthew Anderson.

During the second fifty year cycle, the names of several women surfaced. One that stood out was Miss Anna Titus, an active Sunday School teacher who became renowned Philadelphia as a social worker and a leader in the Settlement

House movement (see Chapter II - Historical Section). The first female officer (Elder) was Mrs. Odessa Sabb in the 1950s.

The name of the late Dr. Georgia McMurray rises to the top as we reflect upon the time between 1944-1994. She got her start at Lombard Central where she sang in the junior/youth choir in 1944. In spite of a degenerative illness, she became nationally known as the Commissioner of New York City's Child Development Agency which provided an opportunity for poor pregnant teenagers to go back into integrated school settings -while their babies were being taken care in specially organized day care centers for them. Dr. McMurray though paralyzed from the neck down - continued to teach at Fordham University and to advocate for poor and Black women until she died in 1993.

The present Lombard has some outstanding women that will be a part of God's new thing (1994-2044). Among them are Susan Evans, Esquire., patent lawyer for DuPont Corporation in Wilmington, Delaware. She represents the essence of Lombard that was involved in the life of all of Philadelphia's Blacks. Susan was the national fund raising chairperson for W. Wilson Goode's first election campaign (as the first Black mayor). She has a leadership role with NOAD - a national organization that gives support to Black female athletes. She is the Sunday School Superintendent, an ordained Elder and the chairperson of Lombard Central's one hundred and fiftieth church anniversary.

Another is Judith Peters, an educator and social worker at the Children's Hospital of Philadelphia. Her responsibilities include educating, counseling, and ministering to the children with the HIV virus and AIDS. She also works with their families, conducts seminars and workshops throughout the region. In addition, Ms. Peters has a master's degree in business and is contemplating entering a doctoral program in the near future.

She has been active in the church in numerous capacities that include serving as a Deacon, Elder, finance committee secretary, business manager of the Gospel Choir and Outreach Committee chairperson and an usher.

There are several females who have retired from teaching in the School District of Philadelphia after more than thirty years of service. They are Elder Celeste Borden and Elder Colia Burgis. Others have retired from leadership positions in the federal, state and/or city government - Elders Carrie Buford and Ruth Martin. Elder Eleanor Drummond as was mentioned in an interview in Chapter Four was the first Black editor of Presbyterian Life, (formerly the denomination's national magazine).

Representing the historical families of Lombard, there remains Deacon Gladys Webster DeChabert, Deacon Mary "Becky" Spann, Ms. Thelma Smith, Deacon Charlotte Scarborough Gallman and Helene Moore. The Junior Emergency Aid, the oldest organization in the church still functions.

Women have always played a key role in Lombard Central's ministry. The fact that the present pastor is the first female in the church's history is significant. the African American Presbyterian congregation in Philadelphia have never called women as their leaders. Recently, Lombard Central had a Homecoming Service as a part of the one hundred fiftieth church anniversary. A part of the historical perspective that was printed in the bulletin for the services on that day are as follows:

This church has stood the test of time since 1844. It has done so because we believe it is the will of God that we continue to serve and be served, to be saved and help others to salvation. There has never been an easy time in this church and in 1991 we called our current pastor, Rev. Delrio A. Berry. Never has this church lacked courage and so we stepped out on faith by hiring the first female pastor in our history. In keeping with our tradition, we are asking her to lead us in the midst of troubled times in this city and the world. It has been our faith and our continued reliance on the power of prayer that has led us this far. With this faith we are depending on the capabilities of Rev. Berry to lead us to new and greater heights and to

help us keep our vision and purpose in focus, that of leading souls to Christ.⁹⁸

Lombard Central had a very strong prayer life and ministry for the first fifty years (1844 - 1894) and even though the church continued to pray, it seems that there was never the same fervor and commitment. It was frightening to read a 1976 article in the Philadelphia Tribune which quoted Reverend Harry Shaw saying, "Lombard has a strong outreach program, but no weekly prayer service". If indeed the church is the "house of prayer", then the entire ministry and witness is dependent upon a strong prayer life of both individuals and the congregation as a whole. It is my hope to bring continued spiritual renewal as well as a vision for social justice advocacy.

⁹⁸John T. Groce, Chairperson One Hundred Fiftieth Anniversary History Sub-Committee, March 13, 1994.

CHAPTER VIII

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For Continuing Research on Lombard Central Presbyterian Church

The following list of resources/archives can be consulted.

1. Howard University
Washington DC
Contact Person: Dr. Clifford Muse, Archivist

Divinity School: Dr. Clarence Newsome, Dean
(202) 806-7498

Dr. Henry Ferry, Associate Dean
(202) 806-0500
2. Lincoln University
Langston Hughes Memorial Library
Oxford, PA
Contact Person: Khalil Mahmoud, Archivist
(215) 932-8300 Ext. 267
3. Presbyterian Historical Society
Reference Department
425 Lombard Street
Philadelphia, PA 19147
(215) 627-1852
Contact Person: Susan Sullivan, Ken Ross
4. Pennsylvania Historical Society
13th and Locust Street
Philadelphia, PA 19107
(215) 732-6200
Contact Person:
5. The Philadelphia Library Company
1314 Locust Street
Philadelphia, PA 19107
Contact Person: Philip Lapansky
6. Temple University
Charles Blockson Collection, Sullivan Hall
Broad & Norris Streets
Philadelphia, Pa
Contact Person: Mr. Charles Blockson
(215) 204-6632

Center for Black History and Culture

Weiss Hall

13th and Montgomery

Contact Person: Dr. Betty Collier Thomas

Dr. Patricia Parkman: Assistant who works
specifically on Project Presbyterian Women

7. Cheyney State University
Cheyney Pennsylvania
Library Archives
8. Haverford College
Haverford, Pennsylvania
Contact Person: Emma Lapansky
Dr. Roger Lane
9. The Free Library of Philadelphia
19th and Vine Streets
Philadelphia, PA
(Also West Philadelphia Regional Library
52nd and Samson Streets
(215) 823-7424)
10. Ms. Carolyn Williams
Historian/Genealogist
124 Wisteria Avenue
Cherry Hill, NJ
H (609) 622-3554
W (609) 751-9300
11. Historians/Archivists in Philadelphia Area
Stan Arnold, Ph.D. Cand, History Temple University
Dr. V. P. Franklin, Assistant Professor, Drexel University or University of
Pennsylvania

Center for African American History and Culture
Betty Collier Thomas, Ph. D. - Temple University

Emma Lapansky - Assistant or Associate Professor at Haverford College
12. The Public Library System of New York City
The Schomburg Resource Collection/Center
13. Consult/Research old African American Newspapers
Contact Person: Raymond Trent
University of Pennsylvania Biddle Law Library
Microfilm of (???) papers

Logan Central Branch of Free Library of Philadelphia
 The Philadelphia Tribune
 The Pittsburgh Courier
 The Philadelphia Independent
 The Afro-American

14. Check for history in area cemetery (their records and dates of death)
 Eden Cemetery
 Yeadon Collingdale, PA Delaware County
 Merion Cemetery
 Bala Cynwyd, PA
15. Others
 Presbyterian Church Colleges
 Knoxville College (Knoxville, TN)
 Barber - Scotia College (Concord, NC)
 Stillman College (Tuscaloosa, AL)
 John C. Smith (Charlotte, NC)
16. Other Primary Data
 Old Lombard Central Programs
 Correspondence from 1844-
 Scrapbooks
 Photographs
 Denominational papers
 Lombard Central financial reports, Session Minutes, church registers (at
 Historical Society)
 Master's or Doctoral Thesis - Temple University or University of
 Pennsylvania
 Annals/History at YMCA, 17th & Christian Streets in Philadelphia and
 YWCA, 16th & Christian Streets in Philadelphia.

DELRIO A BERRY
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Education

- | | |
|------|--|
| 1991 | Doctoral Candidate, New York Theological Seminary, New York, NY |
| 1990 | M.A. in Religion and Research Methods
Temple University, Philadelphia, PA |
| 1983 | M.Div. Eastern Baptist Theological Seminary |
| 1973 | M.Ed. Educational Administration
(Magna Cum Laude)
Temple University, Philadelphia, PA |
| 1968 | B.S. in Education (Cum Laude)
Cheyney State University |

Certification

- | | |
|------|--|
| 1976 | Elementary School Principal's Certification (PA) |
| 1970 | Teacher's Certificate (PA) |

Ordination

- | | |
|------|--|
| 1985 | Church of God In Christ, Inc.
Commonwealth of Pennsylvania Jurisdiction
Philadelphia, PA |
| 1991 | Pastor, Lombard Central Presbyterian Church
Philadelphia, PA |

Fellowships, Grants, Academic Honors, Awards

- | | |
|-----------|---|
| 1990-1991 | Black American Doctoral Fellowship,
Fund for Theological Education, Inc. |
| 1987-1990 | Future Faculty Fellowship and
Commonwealth of Pennsylvania Scholarship/
Temple University |
| 1987- | School/Church/ and Community Service Award
St. John's Settlement House |
| 1981-1983 | Benjamin E. Mays Fellowship
Fund for Theological Education, Inc. |

- 1978- Chapel of Four Chaplains Distinguished Service Award (Temple University affiliate)
- 1967-1968 Listed in Who's Who Among Students in American Universities and Colleges
- 1966- Inducted into Alpha Phi Sigma Honor Society

Professional Experience

Adjunct Professor, Glassboro State College
Department of Philosophy and Religion
1990 - Present

Consultant, African American Studies
School District of Philadelphia (part-time)
1990 - Present

Supply Minister, Philadelphia Presbytery
1990 - 1991

Contract Chaplain, Pennsylvania Council fo Churches at the Haverford State Hospital and Temple University's Woodhaven Center - 1986 - 1988

Instructor, Mt. Airy Religious Training Institute and Nazarene Bible Institute 1981 - 1986

Branch Manager, Philadelphia Miniversity (a community college program connected to Opportunities Industrialization Center, Inc.

Human Relations Specialist, School District of Philadelphia
1972 - 1986

Teacher, Philadelphia School District, 1967 - 1972

Consultant to numerous churches, community agencies, public and parochial schools 1976 - Present

Memberships

Society of Biblical Literature
Americna Academy of Religion
National Association for the Advancement of Colored People
Alpha Kappa Alpha Sorcity, Inc.
Alpha Phi Sigma Honor Society
Black Clergy of Philadelphia
Philadelphia Retired Public School Teacher's Association

Colloquia, Institutes, Seminars

Research Scholar, Collidge Colloquium, Cambridge, MA
June-July, 1989. Presented paper on the "The Theology behind African American and South African Civil Rights Movement 1954-1984".

Seminar Lecturer, "The Importance of Education and Religion in the Black Community" at Drexel University: Community College Division, Philadelphia, PA, September, 1977

Seminar Lecturer, "The Plight of Haitian Christians in the light of Voodoo and the Duvalier Regime", at the United Natinal Auxikiaries Convention, Cleveland, OH July, 1978

Presenter, "The Impact of Black Women upon Theological Education and Seminaries and the Difficulties they Encounter", Eastern Baptist Theological Seminary, Philadelphia, PA, April, 1984

Workshops, Panels

"Desegregation of America's Schools"-City-wide staff development for school teachers and administrators. Philadelphia School District, February, 1976, September 1977, and March 1979

"The Role of Women in the Church and Society", Woman's Community Center, Elmira, NY June, 1983

"Biblical Interpretation in the Black Black Tradition", COGIC Convention, August, 1984.

"The Impact of College Education upon the Sanctified Church", State Conventiun of COGIC, August, 1986 and March, 1988.

Unpublished Papers

"Black Women Clergy: A Bibilical and Sociological Perspecive", January, 1989.

"Freedom and Liberation: Peter Berger Versus Gustavo Gutierrez and Paulo Friere", May, 1990.

"A Generation of Struggle: The African American and South African Civil Rights Movements (1954-1984)", March, 1989.

"God, the Holy Spirit: A View of Empowerment from an African American Viewpoint." April, 1988.

Teaching Areas

Introduction to Religion, Introduction to Bible, Pneumatology, African American Women and Religion, Women and Religion, Black Theology, Liberation Theologies, African American Religious History, World Religions Sociology of Religion.

Current Research

The Impact of African American Women upon American Culture
 Racism and Oppression in American and South Africa
 Black Liberation Theologies
 God, The Holy Spirit as Empowerment for African Americans
 Pentecostalism and the Charismatic Movement

References

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 Wynnewood, PA 19096

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 School District of Philadelphia
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 Philadelphia, PA 19131

Bishop O.T. Jones, Jr., STD
 General Board Member, Church of God In Christ, Inc.
 Prelate, Commonwealth of PA Jurisdiction/COGIC
 Pastor, Holy Temple Church of God In Christ
 334-36 North Sixtieth Street
 Philadelphia, PA 19139

Other References Upon Request

Volume II
Appendices

Delrio Antoinette Berry
1994

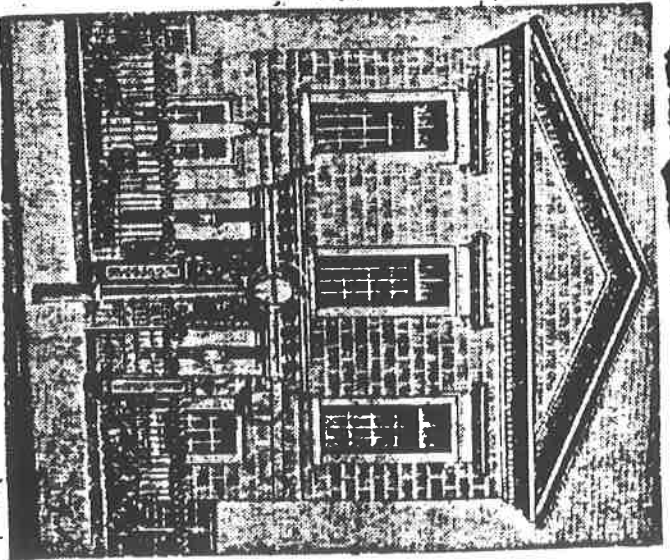
APPENDIX 1

1844–1894

the
New
1939 -

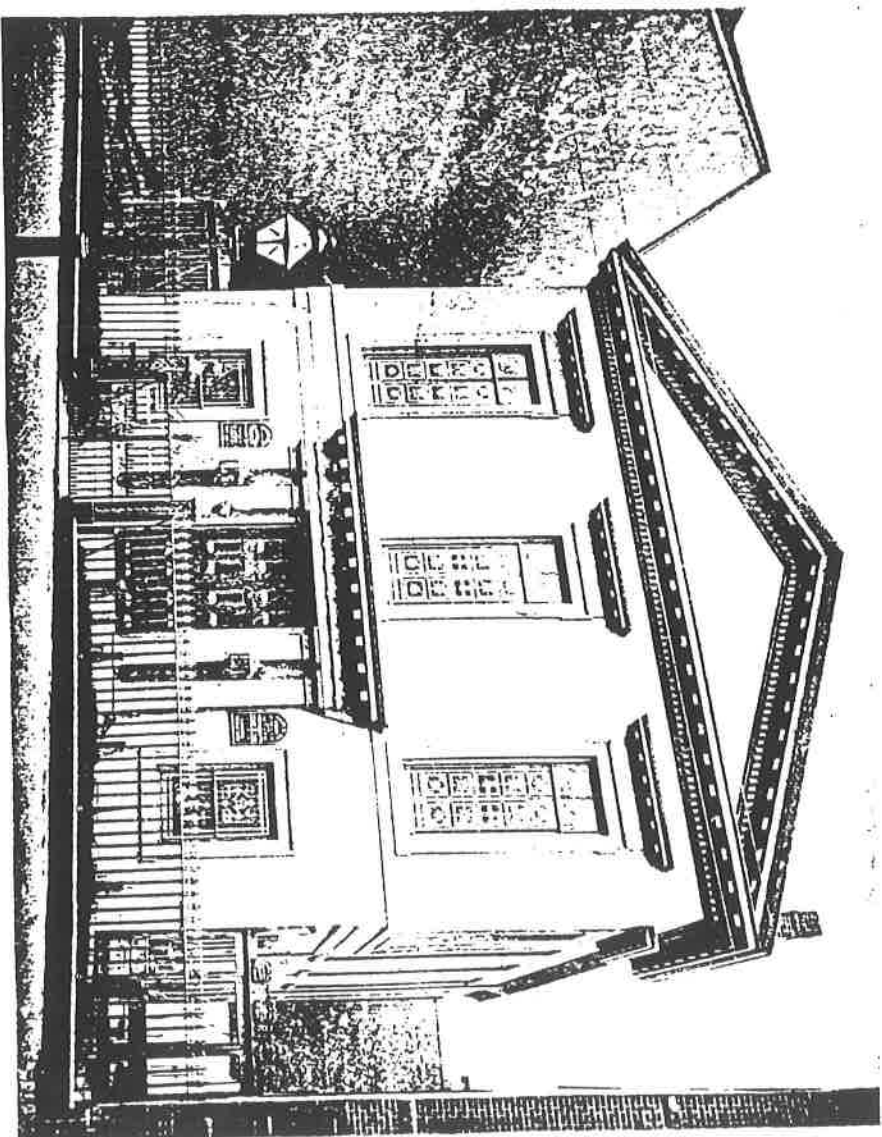


(The Old)
1844-1939
↓
JUNE OCCU



The Edifice that housed the old Central-Lombard Presbyterian Church, between 9th and 10th on Lombard St. Lombard-Central, now located at 42nd St. and Powellton Ave., was founded in 1844 and is an outgrowth of the First African Presbyterian Church. It was the membership Church of the late Chris J. Perry, founder and publisher of the Tribune. He played a significant part in the work of its Church School.

Prayer & Planning Retreat 11/18/92
"The Miracle on Tolly-Seward Street"
(E-43:19 109:27, 8, 9)



LOMBARD STREET CENTRAL CHURCH, LOMBARD STREET BELOW NINTH.

Taken from "Who's Who in Philadelphia"
 Phila: Fred White, Feb., 1912
 R.E. Wright, Jr. got P.D. from U.S.P.

Whyte, William P. Rev. and Scott, William
The Presbyterian Church in Phila.
A Canon of Pen State 1845 each parish
church and society in the city
Phila. William Jones + Scott Presb.
LOMBARD STREET CENTRAL CHURCH.

1893

ORGANIZED JULY 22d, 1844.

IN compliance with a petition signed by about eighty members of the Second African Presbyterian Church, the Lombard Street Central Church was organized. The first place of worship was a small brick church, back from Eighth Street above Carpenter. During the year 1844 the Sabbath-school was started, with Robert Jones as Superintendent. In August, 1845, the lot on Lombard Street where the present church edifice stands was purchased.

The Rev. Stephen H. Gloucester, son of John Gloucester, Pastor of the First African Church, was elected Pastor November 20th, 1845. A contract was entered into in 1846 for a church building, thirty-eight by sixty feet, at a cost of \$5640, and while it was in process of erection the congregation worshiped in the old Masonic Hall, Eleventh Street below Pine. The corner-stone was laid in August of that year. The class-room was opened January 3d, 1847, and in February Mr. Gloucester went to England, where he succeeded in raising between \$3000 and \$4000. In February, 1848, the church was dedicated. The Rev. Stephen H. Gloucester died May 21st, 1850. The remains were placed in a vault in front of the church, over which is a monument with appropriate inscription.

The Rev. Ennals Adams was installed Pastor in June, 1854, and resigned April, 1856. In September Rev. Benjamin F. Templeton was elected Pastor, and his death took place February 6th, 1858. The Rev. John B. Reeve was installed as Pastor June 4th, 1861, the Rev. Albert Barnes delivering the charge to the Pastor. In 1868 the church was renovated at a cost of \$1000. In 1871 Rev. Mr. Reeve resigned the pastorate to accept a theological professorship in Howard University. He was recalled in 1875, and reinstalled September 5th, and continues as Pastor. Lincoln University some years since conferred the degree of D. D. upon him. In 1891 the church edifice was improved at a cost of about \$3500. The present membership of the church is 430. The Ruling Elders are Robert Jones, J. S. Dunn, William Still, T. C. Imes, M. D., H. W. Allen, and P. A. McNeely. Robert Jones has been for fifty years an Elder in this church, which is something very remarkable.

APPENDIX.

From the Public Ledger.

NEW CHURCH.—The Central Presbyterian Church, located on the south side of Lombard street, below Ninth, erected by the congregation of which the Rev. Mr. Gloucester occupies the pastoral charge, has just been completed. The exterior is rough-cast, in imitation of the stone of which the North American Bank is constructed, and is of the Italian style of architecture. The building is 38 feet wide by 60 feet deep, but a view of the interior gives it the appearance of much greater dimensions, a circumstance attributable to the narrowness of the galleries, which are so constructed as to enhance the beauty of the church, and also to add a very desirable means of ventilation. It is doubtful whether any other church, either large or small, in the city or county, will, in every respect, compare with the internal beauties of this church. The pulpit recess is constructed of a noble arch, flanked with Roman and Ionic pilasters, and corresponding entablature. The pulpit proper is in imitation of ivory and gold, and is a combination of the Italian and Norman styles, elegantly blended, according to the taste of the architect, Mr. William Johnson. The ceiling is of octagonal form, exhibiting an extensive gilt ray, the border or margin enriched with honeysuckles and rosettes. Every thing about this edifice is rich and appropriate. It is furnished with neat and ornamental gas burners, with seats and communion-table of elegant styles, also a clock and organ. The builders were Messrs. Lippincott & Forsyth, who have, in the construction and finish of this church, sustained a deserved reputation for mechanical skill and good taste. The front is ornamented with beautiful iron railing from the establishment of Robert Wood.

To the above extract from the *Ledger* may be added:—

The Session-room is very handsomely finished. There is a neat Pulpit, similar in style to the one in the main building. In the rear there are two rooms, one occupied as a Library for the Sabbath School, furnished with several hundred volumes, the greater part of which have been presented by friends in England. The other room is a neatly fitted-up study for the Pastor, containing a useful Library, many volumes of which were presented by friends in England. The Meeting House fronts the Pennsylvania Hospital, and has a neat grass-plot, eighteen feet in depth, adorned with two

See
Gary Nash's work
David Swift =
4-30-93

yew-trees, enclosed by a handsome iron railing. On either side of the house is a space of about 8 feet.

From the Christian Observer.

LOMBARD STREET CENTRAL PRESBYTERIAN CHURCH—A beautiful edifice, erected in Lombard street, between Eighth and Ninth—was dedicated to the service of Almighty God, the Father, Son and Holy Ghost, last Sabbath, by religious solemnities appropriate to the occasion. In the morning the Scriptures were read by the Pastor, the Introductory Prayer by the Rev. James N. Gloucester, N. York, and the Rev. M. L. R. P. Thompson, of the Arch street Presbyterian Church, officiated, and preached an able and instructive sermon.—In the afternoon, the Rev. Mr. Brainerd delivered an interesting discourse on the distinctive features of Presbyterianism, in which the Scriptural views of worship and order, as held in our Church, were drawn with a discriminating hand. The Rev. Messrs. Grant, Ramsey, Parker, Converse and J. N. Gloucester, who were present, took part in the introductory and closing services.—In the evening, a Sermon by the Rev. Albert Barnes. The other parts of the service were conducted by the Rev. James N. Gloucester, Rev. Messrs. Boardman and Hamner. The house was crowded to overflowing, and many who came to hear were unable to enter.

Great praise is awarded to the Pastor, Rev. Stephen H. Gloucester and to the Church, for the enterprise, toil and perseverance evinced in their efforts to erect this edifice. Their labours have been crowned with signal success by the liberal beneficence of many Christian friends in England. They have now one of the most neat and elegantly finished Church edifices in the city, which cost about \$12,000 or \$13,000, with accommodations for a congregation of seven or eight hundred persons, with an organ, all, or very nearly all, paid for.—The Lord make this place of worship as the gate of heaven to very many of the coloured people in our city.

The following Document was drawn up by the Rev. John Angell James.

Birmingham, March 6, 1847.

We, whose names are undersigned, being ministers of various denominations of Evangelical Nonconformists, resident in Birmingham, have been much gratified by the visit of the Rev. Stephen Gloucester, the pastor of a Church of coloured people in the city of Philadelphia, who came, accredited by the most abundant and satisfactory testimonials, both of a public and private nature, as a laborious, pious, and faithful minister of the gospel, in connection with the Presbyterian Church of the United States.

We have received Mr. Gloucester to our houses, and have acknowledged him as a Christian brother by the rites of hospitality; and have introduced

him to our pulpits, and thus recognized him as a brother minister; we have also recommended him to the liberality of our people for support of the object of his mission to this country; and now rejoice in the opportunity of thus showing to the religious public of this land, and especially to the professors of religion in the United States, that, in believing God hath made of one blood all nations on the face of the earth, we are bound by the law of nature, and especially by the Word of God, to receive and treat as a brother, the true believer in Christ, whatever may be the land of his birth, or whatever the colour of his skin.

J. A. JAMES.

JAMES ROBERTS.

PETER SIERRE.

JAMES ALSOP.

The following Pastors of different towns concur in the foregoing Testimony:

A. GORDON, Walsall.

W. P. EUDOWECK, Wolverhampton.

WATSON SMITH, Wolverhampton.

JOHN RAVEN, Dudley.

J. GAWTHORN, } Victoria Street Chapel, Derby.
JOHN CORBIN, }

BASIL HENRY COOPER, Mayer's Green, West Bromwich.

II. H. DYER, Ebenezer Chapel, West Bromwich.

JAMES SHERMAN, Surrey Chapel, London.

T. BINNEY, Weigh House, Fish Street Hill, do.

CALEB MORRIS, Fetter Lane Chapel, do.

HENRY ALLON, Islington, London.

DAVID THOMAS, Stockwell, London.

JOHN YOUNG, Allison Chapel, Moorgate, London.

J. LEITCHFIELD, Craven Chapel, do.

CHARLES GILBERT, Islington, do.

JOHN BLACKBURN, Pentonville, do.

We have much pleasure in recommending the Rev. S. H. Gloucester and his case to the kindness of the Christian people of Scotland:

WM. CUNNINGHAM, Edinburgh.

ROB. S. CANDLISH, Minister.

Geo. R. DAVIDSON, Minister, Lady Glenorchy's, Edinburgh.

JAMES BEGG, Newington.

A. MOODY STUART, Minister, Edinburgh.

HENRY GREY, Edinburgh.

JOHN JAFFRAY, Minister.

WM. H. GOULD, Minister, Edinburgh.

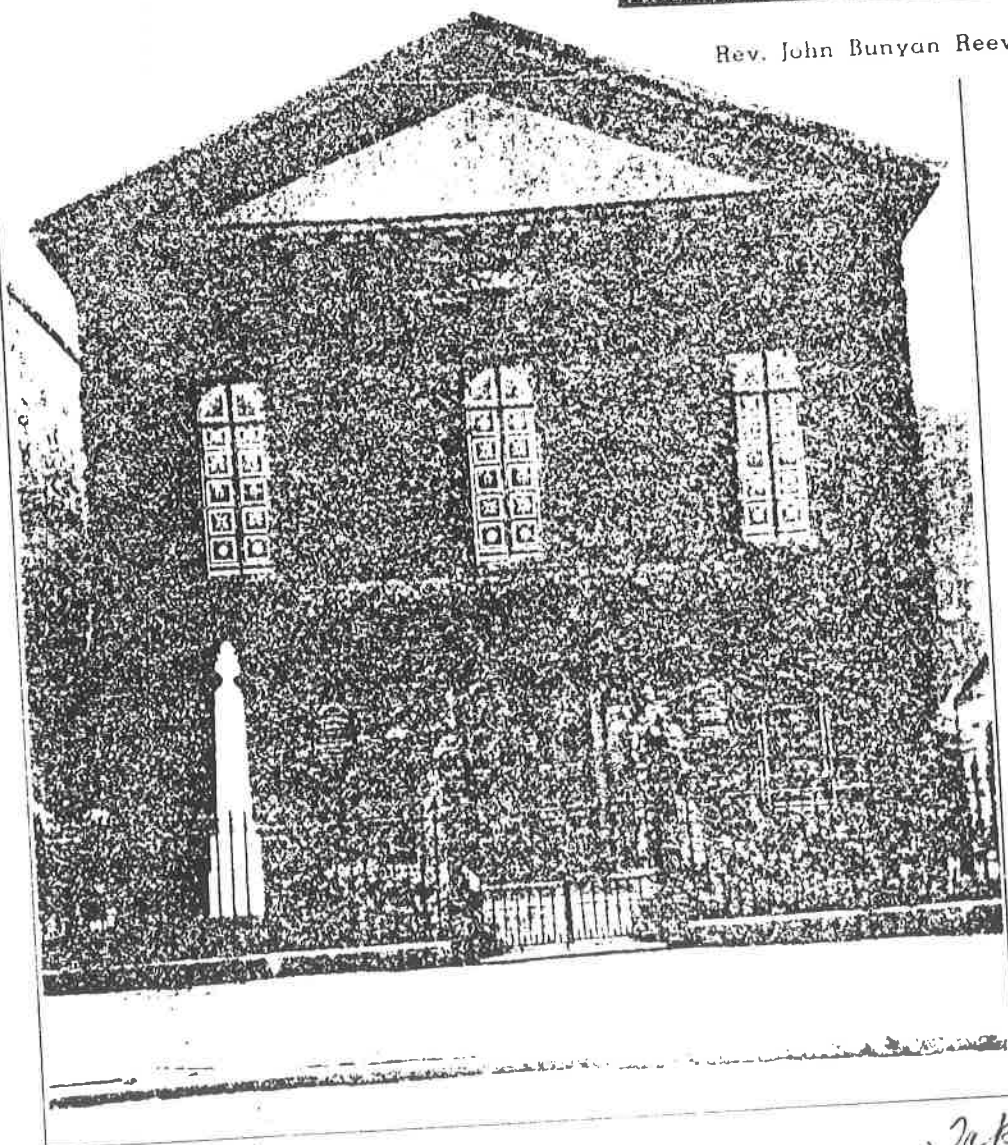
JOHN THOMSON, Free St. George's, Paisley.



Rev. Stephen H. Gloucester
(Founder)



Rev. John Bunyan Reeve, D.D.



The Old Lombard Central Presbyterian Church
9th & Lombard Streets

*Taken from:
Lombard Central's
140th Anniversary
Banquet Souvenir Journal
(1984)*

N.J. site of many depots on Underground

Continued from Page 18

The Quakers contributed such staunch figures as Thomas Garrett of Wilmington, Del., who sheltered runaways and ferried them to New Jersey. For violation of federal fugitive slave laws, Garrett was fined until he was left penniless.

Delaware Valley blacks — often escaped or manumitted (freed) slaves themselves — were critical to the Underground's success here.

The legendary Harriet Tubman, an escaped slave herself, made 19 trips back into the South to bring out some 300 slaves. Slaveowners offered a \$40,000 reward for her dead or alive, but she was never captured.

Tubman worked closely with Garrett and with William Still, a black man from the Jersey Pine Barrens who became the president of the abolitionist Philadelphia Vigilance Society.

Still, one of the patriarchs of the prominent Still family of Lawnside, later founded many of the core institutions of Philadelphia's black community.

He also kept meticulous records of the activities of the Underground, hidden away rather than destroyed, as most were.

These documents formed the basis of Still's book, "The Underground Rail Road," for more than a century the definitive work on the subject.

The black community now known as Lawnside provided shelter for many runaways, and was then known as "Free Haven," a name which speaks for itself.

Another black settlement where runaways were sheltered was Guineatown. In what is now Bellmawr. Founded as a slavetown by John Hugg, an early South Jersey settler, Guineatown was named after the Guinea Coast of West Africa.

When slaves ran away, their owners would hire slave-hunters to track them down.

About 1810, a slavehunter ventured into Guineatown and was killed, Leap said.

Another South Jersey family prominent in the Underground were the Bustvilles of the Burlington and Princeton area. The Bustvilles were both black and Quaker.

"Charles H. and Emily Bustville were Paul Robeson's maternal grandparents," said Blockson, curator of the Charles Blockson Afro-American Collection at Temple University. "They were part of the Underground Railroad, as was



Harriet Tubman worked closely with this man, William Still, a man from the Jersey Pine Barrens who became the president of the abolitionist Philadelphia Vigilance Society. Still later founded many of the core institutions of Philadelphia's black community.

"William Still's book has many letters in which he speaks of sending 'a package of wool' — slaves — to the Bustvilles. Paul Robeson's family was a part of it."

Adopting the metaphor of Tice Davis' owner, members of the Underground Railroad called its escape routes "lines" and its safe houses "stations" or "depots." Those like Harriet Tubman who ferried the runaways, often disguised or concealed, were called "conductors."

Many people with old houses that have mysterious chambers believe their homes were stops on the Underground, but such beliefs are hard to document, historians agree. The Underground was illegal, and public attention would only bring slavehunters and other trouble. Few records were kept, and those were often coded.

"There are very few I can prove with my documentation," Blockson said. "Most have failed to redevelop."

The secret chambers and tunnels of the Underground's folklore were unnecessary and rare, historians say.

"Of the houses I have looked at in Camden County, I never found a house with secret compartments where slaves were hid," Leap said.

The old house now known as the Croft Farmstead, off Brace Road in Cherry Hill, was rumored to have been a "station." But the documentation is unsatisfying though the account itself is plausible.

William Still was the farm-

stead was owned by the Evans family, who were Quakers.

"There is a handwritten history of the farm we have in the Historical Society, by one of the Evanses who had lived in the house," said Kathryn Tassini, librarian of the Haddonfield Historical Society. "He wrote the history about 1823, and he indicates that the house was used as a stop."

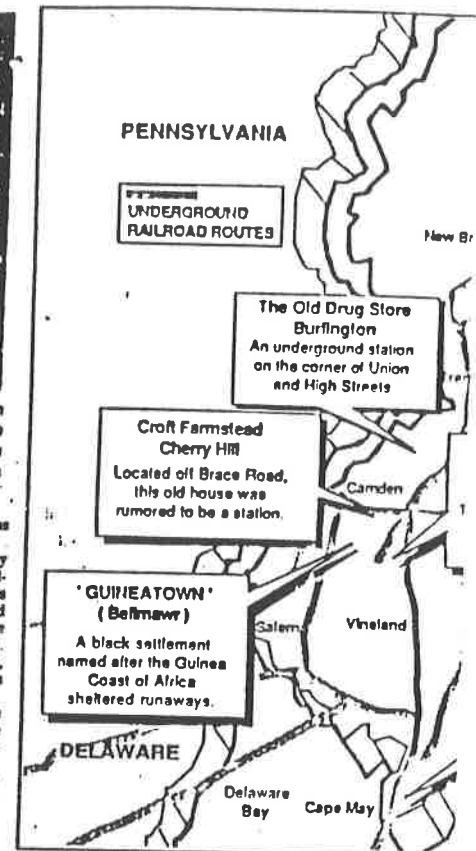
"But this was the reminiscence of an old man; he may simply have been repeating what was purported to him."

Tassini said she has been unable to document any building in historic Quaker Haddonfield as a "station."

Family tradition — not the most reliable evidence — states that the Old Drug Store at High and Union Streets in Burlington City was a station on the Underground. Erected in 1731, it was owned during the early and middle 19th century by William Allinson and his nephews, all ardent abolitionists.

The Eagleswood Academy in Perth Amboy was "a very important Underground depot and meeting place for abolitionists and women's suffragists, a hideout for fugitives who could then be put on barges at night and carried off to Canada," said William Danz, a Woodbury resident and editor of the newsletter of the Gloucester County Historical Society.

The particular "stations" may be lost to history, but the routes aren't. They weren't exact, and they shifted frequently.



Though the veil of secrecy that surrounded the Underground Railroad makes it impossible, over a century later, to know exactly where

"New Jersey was closely allied with Pennsylvania and New York as a center of the fugitive slave network," Blockson said.

"The main route was across the Delaware River to Camden, Mount Holly, Bordentown, Pennington, Hopewell, Princeton and New Brunswick, where slave catchers carefully watched for runaways on the bridge over the Raritan River into Jersey City."

"Also, sometimes slaves were transported to boats in Perth Amboy, where some friendly sea captains would take them by water."

"Another route was from Tren-

ton overland to Jersey and New York every county in New Jersey.

"One of the main routes in South Jersey the Delaware River through Delaware County through Westville, Gloucester, Camden, through Mount Holly."

Quakers were vital to the Underground but were not involved, Blockson said.

"There were the free played a vital role Americans Unitarian

"There was a writer

the site where the doctor's scutery house once stood near Medford.

In recent years, as the family has grown more conscious of its history, there have been plays and skits dramatizing the old family stories. One of this year's highlights was a skit re-enacting the family's first reunion at Doctor Still's home in 1870. It was written by Bonita Still Austin, a great-great-granddaughter of the Black Doctor, and was acted out, in period costumes on a stage set with period furniture, by direct descendants of the people who were present at that first reunion.

A main purpose of the reunions is to pass on the family history to succeeding generations. "The reunions give the young Stills a sense of belonging and pride of where they came from," said William H. Still of New York City, chairman of the reunion committee, "and that's important in growing up."

"I teach fourth grade," said Sandy Chambers, a descendant of Doctor James Still who not only teaches school but also is a longtime member of the Orlons rock-and-roll singing group, "and when I teach New Jersey studies, I really emphasize the accomplishments of Doctor James Still and William Still, and the kids like it."

The reunions also attract mainstream historians. At this year's affair, researcher George Dutton of Philadelphia's Afro-American Historical and Cultural Museum was conducting interviews with family members as part of the museum's oral-history project. "The Still family is unique," Dutton said. "This family has traced its history back to the 17th century. They have put their family roots together, and most families haven't done that."



THE STORY OF WILLIAM STILL

Activist and Entrepreneur

AS A CHILD, WILLIAM Still once impressed an employer by chopping and stacking a full cord of wood in six hours, no small feat for an average-size youngster known more for his quick mind than his physical strength.

Uncommon accomplishments were to become synonymous with the name William Still. He would become an abolitionist and social activist in the City of Brotherly Love, which had a reputation as the most racist city in 19th-century America. He would also amass a fortune of nearly \$1 million as a coal merchant.

Born Oct. 7, 1821, Still grew up in poverty on his family's farm in the Pine Barrens. He was the youngest of 18 children born to Levin and Charity Still, who were former slaves. Levin had purchased his freedom from a Maryland farmer and moved to Burlington County — where some of his relatives lived — around 1807. Charity had twice escaped from the same farmer to join her husband on the homestead near Indian Mills, changing her name (from Sidney) the second time to hide her identity from the slave-catchers.

His parents' experiences inspired in William a desire to dedicate his life to helping his people. He also had a thirst for learning — a thirst he could not satisfy because of the demands of his farm chores and the odd jobs he got chopping wood or working in the nearby cranberry bogs. He got out a few hours a year of formal schooling, so he educated himself. He was an avid reader who read every book he could get his hands on.

In 1844, the age of better

opportunities led William to Philadelphia, where two of his older sisters, Mary and Kit-turah, already lived. He worked for a wealthy widow named Mrs. E. Langdon Elwyn, waited on tables and labored in a brick-yard before making a fateful job change in 1847, the same year he met and married Letitia George. William answered an ad for a clerk's position at the Pennsylvania Anti-Slavery Society office on North Fifth Street in Center City, not far from where the Liberty Bell Pavilion now stands.

During the next 14 years, while he served as the society's clerk and corresponding secretary, William Still was one of America's most active agents for the Underground Railroad, the clandestine network that ferried slaves from bondage in the South to freedom above the Mason-Dixon Line. Still aided as many as 60 runaways a month and kept meticulous, secret records of his activities.

It was perilous work. Fugitive slaves were constantly being hunted down in the streets of Philadelphia. Still often hid runaways in his own home at 832 South Street. He often traveled to Germantown to confer with fellow Underground Railroad operatives, such as the famous Harriet Tubman, at Quaker Samuel Johnson's home, a colonial-era stone house that still stands on the northwest corner of Germantown Avenue and Washington Lane.

Still was involved in some of the most daring exploits of the anti-slavery movement. He helped open the crate containing Henry "Box" Brown, who had escaped slavery by shipping himself inside a sealed wooden box on overland express from Richmond to Philadelphia. And after John Brown's unsuccessful raid on the U.S. Army arsenal at Harpers Ferry in 1859, Still gave aid to several of Brown's accomplices who were seeking arms to supply a nationwide slave revolt. Brown's wife also stayed with William Still for a time. (Brown's daughter, Annie Brown, sent Still a lock of hair from the head of the militant abolitionist. Today, the hair and the gold locket in which it came are part of the Philadelphia Historical Society's William Still Papers collection. The hair was clipped from Brown's head on Dec. 3, 1859, one day after he was hanged for leading the

Harpers Ferry insurrection. Along with the hair and locket came a note from Annie Brown: "Mother sends a lock of father's hair which she promised you. She also sends her love to you and your family.")

Still's struggles against racism didn't end with emancipation. The desegregation of Philadelphia's streetcars and the appointments of the city's first black police officers were direct results of his campaigns. Ironically, his struggles against racism sparked a bitter reaction among some blacks, who were suspicious of his influence and power and jealous of his wealth and prestige. Still's coal yard at Washington Avenue near 12th Street was subjected to boycotts and threats of burning. Still responded to his critics with impassioned speeches and eloquently written pamphlets.

When Still was castigated in 1874 for suggesting that black end their blind loyalty to the hostile Republican city administration in favor of a progressive Democratic mayoral candidate, his stirring speeches and letter won converts nationwide. (Still's 1874 argument — that blacks should support candidates, not parties — became the founding principle last year for a group of black Philadelphia area professionals, led by then Temple Law Dean Dr. Car. Singley, who organized themselves as The Still Group.)

As a philanthropist, Still served on many boards for local charities aiding black children and the elderly. He was the first president of Philadelphia's oldest black-owned banking institution, the Berean Savings Association, founded in February 1888 by Still's son-in-law, the Rev. Matthew Anderson of the Berean Presbyterian Church. And in 1889, the founding meeting of the Christian Street YMCA, one of the oldest black Y's in America, was held in the living room of Still's home at 244 S. 12th St.

At the 1876 Philadelphia Centennial Exposition, the self-taught farm boy from the Pine Barrens proudly exhibited, in a heavy glass display case, a book he had written, *The Underground Railroad*. The book became, in its day, the most widely circulated work on the anti-slavery network.

Into his old age, Still stayed active in the struggle for black equality, serving as president of

History

the Pennsylvania Anti-Slavery Society until a year before his death in 1902. He also remained a devoted father to his four children, all of whom were active and successful. His daughter Caroline Virginia was a medical doctor. His son William Wilberforce was a public accountant. His daughter Frances Ellen was one of the city's first kindergarten teachers. And his son Robert George was a journalist who owned a print shop on Pine at 11th.

William Still died of a heart attack at his home at 726 S. 19th St. in South Philadelphia. An obituary in the following day's New York Times described him as a man of wealth, one of the best-educated members of his race, and the "Father of the Underground Railroad."

GLORIA TUGGLE MARRIED into the Still family 30 years ago, after a two-week whirlwind courtship with Kenneth W. Still, a career paratrooper from Lawnside, N.J. Today they have seven children and 10 grandchildren — large families are another Still family tradition.

"The good Lord blessed me with not being born a Still," says Gloria, "so I didn't take this long family heritage for granted." Her fascination with Still family history was sparked by the wonderful stories she heard from her husband's brother, Clem.

"As a young wife coming into this family from the asphalt jungle of Baltimore, I listened to Clem and heard what he said about William Still and Doctor James Still," Gloria says. "I'm the Mouth Of the Family — that's M-O-F — but the keeper of the family history, the person who gathered it all, is Clem Still."

Clem, then, is the family griot. (A griot is a West African wise-man who preserves in his mind hundreds of years of oral history for a particular clan or village. Author Alex Haley reconstructed his family's African roots from the accounts of a Gambian griot who knew the ancestral history of his forefather Kunte Kinte.)

The arrival of the Guinea prince, and William Still's campaign to desegregate the streets, were stories Clem Still had heard all his life from his father and other relatives. "My father told me most of the stories,"

says Clem, a low-key, soft-spoken man. "You heard stories about a lot of different things, which didn't mean much at the time, but as you got older, they meant more."

Clem still resides in Lawnside, not far from the homestead of his grandfather. "Guineatown, the place where the prince once lived, is located about four miles from here," he says.

When Clem was a child, his father would take him to visit sites the family considers shrines. These included the gravesite of Doctor James Still at Jacob's Chapel A.M.E. Church and the Christian Street YMCA in Philadelphia. There was also William Still's parlor furniture and silver tea set at Cousin Ella's house in North Philadelphia.

"When I was a teenager, I got curious, and I started reading and collecting stuff on the family," Clem says. Picking up bits and pieces of information was easy, he says, because so much of the history was already written down in books by family members.

"Reading the books about the family was impressive because they gave you something to fall back on. You had a reference and not just the oral history of 'Well, Uncle Joe told me this.' You had something to back up what you were saying."



THE STORY OF PETER STILL

Struggling up from Slavery

PETER STILL WAS STARTLED by the kiss and tearful goodbye his mother gave him late one night. The 6-year-old boy had no way of knowing that it would be more than 40 years before he saw his mother again.

As she prepared to embark on her second escape from slavery, Peter's mother, Charity, had made a painful decision — a

"Sophie's choice." She had decided to leave her two eldest children, Peter and his brother, Levin, 8, with their grandmother. Charity hoped that by leaving her sons, she and her two daughters, Mahalah and Kitturah, would have a better chance of surviving the dangerous trek north from Maryland to the Jersey Pine Barrens, where her husband, Levin, was already living. Levin had purchased his freedom a year or more earlier.

During Charity's previous escape attempt, she and her four children had nearly starved. Their effort had been a partial success; they'd made it across the Mason-Dixon Line and were even reunited briefly with Levin in New Jersey, but then the slave-catchers got them, and they were sent back to the plantation on Maryland's Eastern Shore.

Now, Charity was trying it again, this time traveling lighter.

When the plantation master, a man named Saunders Griffin, discovered that Charity was gone, he was furious. In retaliation, he sold Peter and Levin to a man named John Fisher, who took the youngsters to Lexington, Ky., to work in his brickyard. After four years, Fisher sold the boys to Nat Gist, another Lexington brickyard owner.

During Peter's teenage years, his resolve to resist the dehumanizing rigors of slavery grew stronger. Determined to make a better life for himself, Peter practiced self-discipline. He abstained from liquor, tobacco and bad language.

Eventually, Peter and Levin ended up on a cotton plantation in Bainbridge, Ala. Levin, who worked as a field hand most of his life, died in Bainbridge when he was unable to recover from a lashing his wife's master gave him for visiting her too often at a neighboring plantation. Levin was whipped 317 times with a rawhide lash.

On the December day in 1831 when Peter buried his brother in the Alabama soil, he made a vow not to die a slave.

Eighteen years later, Peter was sold to a man named Joseph Friedman in Tuscumbia, Ala., who granted Peter's lifelong wish to buy himself out of slavery. Friedman, a moneylender in Tuscumbia, charged Peter \$500 for his freedom, which Peter

paid in five installments between Jan. 26, 1849, and Aug. 16, 1850.

Once free, Peter's first thought was to find the family he had been torn from for decades earlier. But finding a family meant leaving his wife, Lavinia, and their children, Peter, Levin and Catherine. Peter promised Lavinia that he would return for them soon.

Joseph Friedman's brother Isaac took Peter to Cincinnati in July 1850, to officially set him free, because Alabama law strictly forbade the freeing of slaves under any circumstances. Once in Cincinnati, Peter, now white-haired and in his late 40s, struck out on his life's quest with \$80 in his pocket and a worn carpetbag in his hand. Peter traveled by steamer up the Ohio River to Pittsburgh and then by stagecoach to Philadelphia. He was guided by the words of his grandmother, who had told him decades before never to forget that his mother, father and sisters lived up north by the Delaware River.

On arriving in Philadelphia, Peter's plan was to make inquiries at black churches about his family. At one church, he met a Rev. Byas, who on Aug. 1, 1850, took him to the most momentous meeting of his life. It was a scene that would be played out more than a century later in skits at the Still family reunions.

Although Mr. Byas himself could not provide the information Peter sought, he took him to see his friend William Still, the young clerk who ran the office of the Pennsylvania Anti-Slavery Society.

When Peter began telling of his family remembrances, William Still soon realized that this shabbily dressed ex-slave was one of the long-lost brothers his own mother had constantly talked and prayed about.

William Still was amazed. He began pouring out the story, of how his own father — their father — had purchased his way out of slavery. How his mother — their mother — and two sisters, their sisters, Mahalah and Kitturah, had escaped from the Maryland plantation. How they had come north, been reunited with Charity's husband, Levin (who was now eight years dead), and how the couple had subsequently had 11 other children.

THE
UNDERGROUND RAIL ROAD.

A RECORD

OF

FACTS, AUTHENTIC NARRATIVES, LETTERS, &c.,
NARRATING THE HARDSHIPS, HAIR-BREADTH ESCAPES, AND DEATH STRUGGLES

OF THE

Slaves in their Efforts for Freedom,

AS RELATED

BY THEMSELVES AND OTHERS, OR WITNESSED BY THE AUTHOR,

TOGETHER WITH

SKETCHES OF SOME OF THE LARGEST STOCKHOLDERS, AND
MOST LIBERAL AIDERS AND ADVISERS,
OF THE ROAD.

BY

WILLIAM STILL

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Acting Vigilant Committee of the Philadelphia Branch of
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WHAT HAS BEEN SAID ABOUT IT.

At the closing meeting of the PENNSYLVANIA ANTI-SLAVERY SOCIETY, held in Philadelphia, May 3, 1870, the following was unanimously passed:

Whereas, The position of WILLIAM STILL in the Vigilance Committee connected with the "Underground Railroad," as its Corresponding Secretary, and Chairman of its Active Sub-Committee, gave him peculiar facilities for collecting interesting facts pertaining to this branch of the anti-slavery service; therefore,

Resolved, That the PENNSYLVANIA ANTI-SLAVERY SOCIETY requests him to compile and publish his personal reminiscences and experiences relating to the "Underground Railroad."

Hon. JOHN W. FORNEY, in a letter to the Washington Sunday Chronicle, of Nov. 1, 1871, said:

"Slavery and its mysterious inner life has never yet been described. When it is, Reality will surpass Fiction. Uncle Tom's Cabin will be rebuilt and newly furnished. A book, detailing the operations of the 'Underground Railroad,' is soon to be published in Philadelphia, by WM. STILL, Esq., an intelligent colored gentleman, which, composed entirely of facts, will supply material for indefinite dramas and romances. It will disclose a record of unparalleled courage and suffering for the right." * * *

And again, in a letter to the same paper of Nov. 11, 1871, Mr. Forney says:

* * * "A coincidence even more romantic is soon to be revealed in the pages of the remarkable book of Wm. Still, of Philadelphia, entitled 'The Underground Railroad,' referred to in my last. Mr. Still kept a careful memorandum of the sufferings and trials of his race during the existence of the 'Fugitive Slave Law,' in the belief that they would be instructive to his posterity, rather than from any hope of the overthrow of the revolting system of human servitude. * * * he resolved to spread before the world this unprecedented experience. When his book appears, it will accomplish more than one object. Interesting to the literary world, it will undoubtedly facilitate the reunion of other colored families long divided, long sought for, and perhaps to this day strangers to each other. * * * The volume containing this and other equally romantic yet truthful stories will soon be out, and, my word for it, no book of the times will be more eagerly read or more profitably remembered."

The San Francisco Elevator, of January 5, 1872, said: * * * "Mr. Still is one of the pioneers of 'THE UNDERGROUND RAILROAD' in Philadelphia, where he still resides. He has added more slaves to escape than any other man, Bishop Lousan, of Syracuse, perhaps excepted. * * * We hope his book will have a wide circulation, as it will be a valuable addition to the history of the anti-slavery struggle such as no other man can write."

ENDORSEMENTS OF PROMINENT MEN.

WASHINGTON, March 1, 1872.

Dear Sir:—Your book will certainly be an extremely interesting one. No one probably has had equal opportunities with yourself of listening to the narratives of fugitive slaves. No one will repeat them more truthfully, and no stories can be more fraught with interest than theirs. Let us rejoice, that, in our country, such narratives can never be heard again.

Yours truly,

S. P. CHASE,

Chief Justice U. S. Supreme Court.

MR. WILLIAM STILL

SENATE CHAMBERS, 3d March, 1872.

My Dear Sir:—The Underground Railroad has performed its part, but it must always be remembered gratefully, as one of the peculiar institutions of our country. I cannot think of it without a throbbing heart. You do well to commemorate those associated with it by service or by benefit—the saviors and the saved. The army of the late war has had its "Roll of Honor." You will give us two other rolls, worthy of equal honor—the roll of fugitives from slavery, helped on their way to freedom, and also the roll of their self-sacrificing benefactors. I always hesitated which to honor most, the fugitive slave or the citizen who helped him, in defiance of unjust laws. Your book will teach us to honor both.

Accept my best wishes, and believe me, my dear sir,

Very faithfully yours,

CHARLES SUMNER,

U. S. Senator from Massachusetts.

SENATE CHAMBERS, March 2d, 1872.

My Dear Mr. Still:—I have glanced over a few pages of your History of the Underground Railroad, and I most earnestly commend it. You have done a good work. This story of the heroic conduct of fugitives of oppression, and of the devotion of their friends, will be read with deep interest, especially by the old friends of the slave in the stern struggle through which we have passed. I hope your labors will be rewarded by a grateful public.

Yours truly,

HENRY WILSON,

U. S. Senator from Massachusetts.

WASHINGTON, March 2, 1872.

Dear Sir:—Having been informed by you that you intend to publish a work on the struggles for personal freedom previous to the abolition of slavery, it gives me pleasure to say that I have no doubt you can make the narrative a very interesting contribution to the history of an important period of our national development. It will be calculated to strengthen in the whole American people a just sense of the beneficent results of the great social revolution we have achieved, and to inspire the people of your own race with a high appreciation of the blessings of liberty they now enjoy.

Truly yours,

C. SCHURZ,

U. S. Senator from Missouri.

W. STILL, Esq.

NEW YORK, Feb. 22, 1872.

Dear Sir:—For most of the years I have lived, the escape of fugitives from slavery, and their efforts to baffle the human and other bloodhounds who tracked them, formed the romance of American History. That romance is now ended, and our grandchildren will hardly believe its leading incidents except on irrefragable testimony. I rejoice that you are collecting and presenting that testimony, and heartily wish you a great success.

Yours,

HORACE GREELEY.

Mr. Wm. Still.

AMMERSBURY, 10th 3d mo., 1872.

I have looked over the advance sheets of my friend William Still's History of the "Underground Railroad," and judge, from a hasty examination, that he has done justice to his deeply interesting subject. The story of the escaped fugitives—the perils, the terrors of pursuit and recapture—the shrewdness which baffled the human blood-hounds—the untiring zeal and devotion of the friends of the slave in the free States, are well described. The book is more interesting than any romance. It will be of permanent value to the historian of the country, during the anti-slavery struggle.

I cheerfully commend it to the public favor.

JOHN G. WHITTIER.

WASHINGTON, 29th Feb., 1872.

WM. STILL, Esq., Dear Sir:—You will please accept my thanks for the opportunity given me to examine the advance sheets of your record of the struggle for freedom by the slave and his friends.

It will doubtless be a work of great interest to many of our citizens.

Very truly yours,

JNO. A. BINGHAM.

Congressman from Ohio.

WASHINGTON, D. C., Feb. 29, 1872.

MR. WM. STILL, Dear Sir:—You could not prepare a work that would afford more instruction and interest to me than a detailed history of the operations of the so-called "Underground Railroad." I am delighted at the casual examination I have been permitted to give the proof, and think thousands will rise up to call you blessed for your faithful record of our "legalized crime," and its graphic terrible consequences set forth by you in such true pictures and plain words. I shall watch for the publication of your work with no ordinary interest.

Yours truly,

O. O. HOWARD,

Brig. Gen. U. S. A., Commissioner Freedman's Bureau.

Boston, March 1, 1872.

DEAR MR. STILL:—I congratulate you that, after much patient research, careful preparation, and untiring labor, you have completed your voluminous work on "The Underground Railroad," so that its publication may be looked for speedily. Though I have had no opportunity to see even a single proof-sheet, nor any portion of the manuscript, I feel no hesitancy in saying in advance, from my personal acquaintance with you, and my knowledge of your peculiar qualifications for the great task, that I am sure your work will be found to be one of absorbing interest, worthy of the widest patronage, and historically valuable as pertaining to the tremendous struggle for the abolition of chattel slavery in our land. No phase of that struggle was so crowded with thrilling incidents, heroic adventures, and self-sacrificing efforts as the one you have to portray, and with which you were so closely connected, to wit: "The Underground Railroad." While it will be contemplated with shame, sadness, and astonishment, by posterity, it will serve vividly to illustrate the perils which everywhere confronted the fugitives from the Southern "house of bondage," and to which those who dared to give them food and shelter were also subjected.

Thanks be to God that "the sum of all villainies" is blotted out, and that in all our broad land there exists not a slave-master, slave-hunter, nor fugitive from slavery!

Wishing you the largest success, I remain,

Yours, with much respect,

WM. LLOYD GARRISON.

WASHINGTON, Feb. 23, 1872.

WM. STILL, Esq., Dear Sir:—You have my thanks for the privilege of glancing over the pages of the record of the Underground Railroad. I regret that the demands of public duty prevent me from reading it connectedly. The stories you tell with admirable simplicity and directness of the suffering heroically endured by such numbers of poor fugitives, will instruct and inspire many who have regarded the American slave as a member of an inferior race.

Yours, very truly,

WM. D. KELLEY

Congressman from Pennsylvania.

Office "THE PRESS," Philadelphia, Pa.

My Dear Sir:—I have read most of the proof sheets of your forthcoming book, entitled "THE UNDERGROUND RAILROAD," and have just examined the letterpress preparatory to its publication, and the accompanying engravings, and I cannot refrain from stating, that I believe it to be a consummate work of its kind. Its chief merit, of course, consists in its extraordinary revelations of the injustice and cruelty of the dead system of slavery, but it is gratifying to notice that it will be printed and sent forth to the world in so complete and admirable a style. I commend it most cheerfully as a book that every citizen should have in his library.

Very truly, yours,

J. W. FORNEY.

WM. STILL, Esq.

I join very cordially in the preceding statement and recommendation.

HON. MORTON MCMICHAEL,

(Ex-Mayor of Phila., Editor of the N. A. & U. S. Gazette, and Pres. of the "Union League" of Phila.)

I most cordially unite with Col. Forney and other gentlemen in recommending to the public Mr. Still's work, entitled "THE UNDERGROUND RAILROAD." The thrilling narratives cannot be read, even at this day, without exciting the deepest emotion.

GEO. H. STUART.

From a very hurried examination, I should judge that the work of Mr. Still is one of unusual interest. I concur with the above in recommending it to the public.

HERBICK JOHNSON, D.D.

I fully and heartily concur in the opinion of Col. Forney respecting Mr. Still's work, entitled "THE UNDERGROUND RAILROAD."

HON. CHAS. GIBBONS.

This publication will be a valuable addition to the history of the struggles for Human Freedom.

J. GILLINGHAM FELL.

(Late Pres't "Union League" of Phila.)

Mr. Still's work appears to me to be one of great interest, and I most heartily unite in recommending it to the public attention.

HON. HENRY C. CAREY.

I am happy to find that material for this interesting work exists. I had feared that much which will be here recorded, would perish with the brave and worthy men who were personally interested. These verities of history contain the interest of romance, and our children's children will read them with wonder and admiration.

J. WHEATON SMITH, D.D.

I think this publication a timely one; and do not doubt, from its author's intimate acquaintance with the facts of which he speaks that it is interesting and valuable.

FRANCIS R. COPE

I fully and cheerfully concur with the opinions of our mutual friend, Col. Forney; and trust that the success of Mr. Still's "UNDERGROUND RAILROAD" may be beyond his most sanguine expectations.

CHAS. E. WARBURTON,
Pub. "Evening Telegraph" (Phila.)

PHILADELPHIA, Feb. 22, 1872.

WILLIAM STILL, Esq.

My Dear Sir:—The advancesheets of your book "THE UNDERGROUND RAILROAD," have interested me greatly and they fully confirm my expectations concerning it, as a literary production and a contribution to the history of our country during the dark days of slavery. You have so long and so well labored in behalf of the sufferers of your race that I have always felt that you were the best man to write the story of the "Underground Railroad." * * * The numerous illustrations and portraits add greatly to its value. * * * I congratulate you on having produced a work which will be looked upon with pride by your fellow-citizens of Philadelphia.

I am, very respectfully, your friend,

GIBSON PEACOCK
(Editor-in-chief of "DAILY EVENING BULLETIN," Phila.)

PHILADELPHIA, Feb. 22, 1872.

Having read this record of "THE UNDERGROUND RAILROAD," I can only say that it is a work of extraordinary interest and of great value as an illustration of the terrible despotism, which a little while ago reigned over us all, and which is now (thank heaven!) no more.

WM. H. FURNESS, D.D.

* * * One of its greatest values is its truth. No other work of the kind has ever been published, and probably no one but yourself preserved so much material for such a thrilling narrative. It is likely to remain the only history of one of the most exciting periods of our National existence. It will be to Fact, what Mrs. Stowe's "Uncle Tom's Cabin" was to Fiction, and I consider it an invaluable contribution to Anti-Slavery Literature.

Yours very truly,

JOHN D. STOCKTON,
(Editor-in-chief of the PHILA. FREE, formerly Managing Editor of the N. Y. TRIBUNE.)

NEW YORK, Feb. 22, 1872.

I have glanced at the advance sheets of Mr. Still's work on "THE UNDERGROUND RAILROAD," and having long known him, am prepared to say that he deserves the thanks of the public for preparing and publishing a book so fraught with interest for every lover of Freedom.

OLIVER JOHNSON,
(Editor Weekly and Semi-Weekly N. Y. Tribune.)

Having been during many years, associated with William Still, in laboring for the abolition of American slavery, we heartily bear our testimony to his abundant opportunities for acquiring information relative to the subject of this book; and to his vigilance and fidelity in all the departments of anti-slavery work in which he was engaged, and especially in that department usually called "THE UNDERGROUND RAILROAD."

We gladly avail ourselves of this opportunity to express our confidence in his ability to present to the public an authentic and interesting history of this enterprise.

LUCRETIA MOTT,
J. MILLER McKIM,
ROBERT PURVIS,
MARY GREW,
E. M. DAVIS,
SARAH PUGH,
DILLWYN PARRISH,
JOSHUA L. HALLOWELL,
HENRY M. LAING,
MARGARET J. BURLINGAME,
EDWARD HOPPER,
CHARLES WISE,
JOHN LONGSTRETH,
J. K. WILDMAN,
JAMES A. WRIGHT.

Former Members of the Anti-Slavery Society.

PHILADELPHIA, Feb. 24, 1872.

WILLIAM STILL, Esq.

Dear Sir:—I have been deeply interested in your new work on "THE UNDERGROUND RAILROAD." The narrative it contains reads more like romance than reality, and it will be difficult for future generations to realize such things could occur under a free government; but those who have aided in the escape of the poor fugitive from slavery, and are conversant with the facts, must rejoice that one so competent as yourself (and with your long experience as Chairman of the Vigilance Committee,) has put these thrilling instances on record.

Very truly yours,

ROBERT B. CORSON,
(Late Colonel of Volunteers and Corresponding Secretary of Penna. Freedmen's Aid Union and Commission.)

* * * I have been exceedingly interested in the life-like delineations presented—by both pen and pencil—of most extraordinary and thrilling adventures. That truth is stranger than fiction is here made evident, for it would be difficult for the most imaginative to invent more remarkable instances of heroic fortitude and resolution or of patient endurance than those you have faithfully portrayed from fact and nature. * * * It is gratifying to see that the handsome style, in all particulars, of this volume, is worthy of the great merit of its contents.

Yours truly,

JOHN SARTAIN,
(The Celebrated Artist and Engraver.)

WILLIAM STILL.

Respected Friend:—I have looked over the proof sheets of "THE UNDERGROUND RAILROAD" with feelings of lively interest. Some of the instances narrated therein were within my own knowledge, and I can testify to the faithfulness of the record. It is well that the stirring scenes of later years will be thus preserved from oblivion.

Thy friend,

SAMUEL R. SHIPLEY,
(Pres't "Provident Life and Trust Co.")

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OF THE
STRUGGLE FOR THE RIGHTS

OF THE
COLORED PEOPLE OF PHILADELPHIA

IN THE
CITY RAILWAY CARS;

AND A
DEFENCE OF WILLIAM STILL,

RELATIVE TO HIS AGENT TOUCHING THE PASSAGE OF THE LATE BILL &c

Read before a large Public Meeting,

1867

AFRO-AMERICAN HISTORY SERIES
EDITOR: MAXWELL WHITEMAN
RHISTORIC PUBLICATION NO. 240

WILLIAM STILL

Historian and Leader in the Struggle for
Equal Rights

A Bibliographical Note

by

Maxwell Whiteman

In the early 1850's William Wells Brown returning from Europe, visited Philadelphia. To his consternation he was not permitted to ride the omnibus on once fashionable Chestnut Street. "The omnibuses of Paris, Edinburgh, Glasgow, and Liverpool had stopped to take me up," he wrote. "but what mattered that? My face was not white, my hair was not straight; and, therefore, I must be excluded from a seat in a third-rate American omnibus." Brown sounded the clarion call for the long fight for public accommodations by black people in Philadelphia.

It is not far fetched to state that William Still had read these words. In a few years Still initiated the struggle to obtain equal use of Philadelphia's horse-drawn cars and railways. His "advocacy of the rights of colored people to ride in the street car commenced in 1859."

Frederick Douglass who visited Philadelphia a number of times during the Civil War years commented scornfully in 1862 about the use of public conveyances. "Colored persons, no matter how well dressed or well behaved, ladies or gentlemen, rich or poor, are not even permitted to ride on any of the many railways through that Christian City." Later that year William Still announced that he had procured approximately 360 signatures of the most prominent white Philadelphians supporting the move to end segregation and to permit people of color to use the railway lines.

The struggle continued throughout the war years and it was not until 1867 that the State Legislature enacted a law to prohibit discrimination throughout the State of Pennsylvania. Newspapers debated the subject at length; pamphlets recounted the claims of black people to public accommodations, votes were taken to determine the sentiment of the citizenry and Still's *Brief Narrative*, which he inscribed to the Historical Society of Pennsylvania, recounts the history of the episode. Still was a coal-dealer, prominent in the Underground Railroad and an active participant in all of the movements of which he was the official recorder and historian.

Sources: In addition to Still's pamphlet, two others are of value (Benjamin C. Bacon], *Why Colored People in Philadelphia are Excluded from the Street-Cars* Phila., 1866 and *Report of the Committee Appointed for the Purpose of Securing to Colored People in Philadelphia the Right to Street-Cars* Phila., 1867). A useful discussion of the black and white participation relating to the final passage of the state bill is in James M. McPherson, *The Struggle for Equality . . .* (Princeton, 1964), 234-236.



Who's Who In Philadelphia



CAROLINE V. ANDERSON, M. D.

Matthew Anderson—Pioneer Churchman/Educator/Builder
(1848-1928)

Matthew Anderson died one year prior to the month designated for the celebration of the fiftieth anniversary of his pastorate at the Berean Presbyterian Church in northwestern Philadelphia. As a young theological seminary graduate, Matthew Anderson accepted a call to missionary service at the Gloucester Mission in 1879. The work of the Mission increased rapidly under his leadership, so that in 1880 a congregation of twenty-six persons sought the authorization and assistance of the Presbytery of Philadelphia Central in forming the Berean Presbyterian Church.

The church was located in a section of Philadelphia where population was growing and where problems of education, employment and family life in the developing urban ghettos challenged the imagination and the resourcefulness of the established churches throughout the city. The Gloucester Mission itself had sprung from a sense of call to mission on the part of the pastor, John B. Reeve, and members of the congregation of Lombard Central Presbyterian Church. When Matthew Anderson was travelling from New Haven, Connecticut to begin missionary work in the southern states, he visited a few days in Philadelphia and was persuaded to remain there, because "the opportunity for mission was even greater in northwestern Philadelphia than in the deep South."

The Gloucester Mission started with volunteer leadership of Sunday school teachers and the pastor of Lombard Central Church. Within one year, the number of regular participants in Sunday school and other mission activities in the northwest Philadelphia increased from fifteen to fifty persons. The first step



Matthew Anderson—husband of
Dr. Caroline Anderson and
organizing Pastor—Berean Church

Wilson, Frank, Black
Presbyterians in Ministry
(New York: United Presby
Church)
1978

Presbyterianism in Relation to the Negro, The Forward Movement, Economic Aspects of the Negro Problem, and Manual Training Among Negroes in the North.

His membership and affiliations included, the Pennsylvania Abolition Society, American Negro Academy, American Academy of Political and Social Science, National Geographic Society. He was a delegate to the Universal Peace Society Convention, Rouen, France in 1902. In recognition of his substantial achievements as churchman, statesman and educator, he was awarded the honorary Doctor of Divinity degree by Lincoln University, Pennsylvania in 1904.

In this ministry, there were times of bitter disappointment and severe difficulty. Some of his efforts were opposed, and even thwarted, by persons on whose understanding and cooperation he had counted. He had expected assistance from presbytery which, though fervently promised, came tardily and in meager amount. In a moment of profound discouragement, he said, "better to have honest enemies than deceitful friends." In his reflections upon the apathy of the rank and file of his parish, he was provoked to say, "men do not rush to places where they are made to think, where the knife and the lance are employed, as well as the oil, the balm and the myrrh. The masses generally go where the fancy is tickled and where they can give vent to the mirthful and ridiculous."

His wife, Doctor Caroline V. Still Wiley shared his triumphs and travail during the years 1880 to 1919. She died June 2, 1919. On July 14, 1920, he was married to Ms. Blanche Williams who was a strong support in the unfinished business of the Berean enterprise.

Matthew Anderson was a man of piety and a man of action. At the age of seventeen, he made a public confession of faith in Jesus Christ. In 1885, he was elected Moderator of Presbytery of Philadelphia Central. At various stages of growth in his ministry, he affirmed that, "Berean is God's work." The impact and some of the consequences of his life are recorded in these lines from the souvenir program of the Berean Church's fortieth anniversary:

From out of the Valley of the Cumberland came a youth; a Negro youth. Presbyterianism was a part of his birth. This inspiration followed his predestined career.

This sturdy youth grew and waxed strong. Whatever he desired he obtained. He desired religion; he saw the light. He desired education; he sought and received that. He desired to preach; he has preached a threefold Gospel for more than forty years. He desired to help his people buy homes; the Berean Building and Loan Association took life and thrives. He desired a loyal and capable wife; Dr. Caroline V. Anderson is with us. He desired to uplift and educate his own; the Berean Manual Training School was born and lives. Whatever others

desire of him he sees fit to do, he does these things, too. A Soldier's and Sailor's Service Club was needed; one is established.

Matthew Anderson is that youth, grown, full grown. Success, triumphant success, has crowned his every ardent, zealous effort. May He, Who gave so abundantly, still keep him in the hollow of His hand.

At the time of his death on January 11, 1928, he was survived by his wife Blanche and two daughters of his first marriage. To the Berean idea moves on in the ministry of J. Jerome Cooper, Berean Presbyterian Church and the services of the Berean Institute and the Berean Savings and Loan Bank. The young man who "stopped off" in Philadelphia to visit the Gloucester Mission in 1878 has bequeathed all Berean beneficiaries an enduring legacy.

in providing full-time professional leadership was to employ services of R. H. Armstrong who was a student in the Lincoln University Theological Seminary. Armstrong worked with the Mission during summer vacation from April to September 1878. During the months from September 1878 to June 1879, there was no paid staff leadership. Again, the Mission turned to the Lincoln Seminary and engaged another student, James Lavatt for the summer of 1879. By this time, Matthew Anderson had completed two years of graduate study at the Yale University Divinity School while serving an internship with the Temple Street Congregational Church in New Haven.

When Anderson visited Philadelphia en route to an assignment in the South with the American Missionary Association, he already had graduated from Princeton Theological Seminary in 1877, was ordained by Carlisle Presbytery in June of that year and had written a report of a study which he made for the American Missionary Association entitled, "Outline of the History of Mendi Mission, West Africa."

Perhaps present day assessors of "readiness for ministry" would have been overwhelmed by the qualifications and equipment of this young man for a variety of ministries in the church of the late nineteenth and early twentieth century.

Matthew Anderson was born in Greencastle, Pennsylvania January 25, 1848, the son of Mary and Timothy Anderson. The family owned valuable farmlands and Matthew's development was enhanced by the rigorous and healthful disciplines of farm life and by his recognizing and accepting the legacy of freedom, industry and courage bequeathed him by grandparents and parents.

Boyhood years in the township of Antim, Franklin County, Pennsylvania gave him educational background and physical stamina sufficient to manage the academic and extracurricular requirements as a student at Iberia College and later at Oberlin College, from which he was graduated in 1874. Enrolling at Oberlin College was marred by some petty difficulty regarding a suitable room in the dormitory. Also, there was the familiar problem of funds sufficient to prevent the conflict between study and work. With aid from his family and special help from an uncle and a measure of frugality in life style, Matthew weathered the Oberlin years without serious interruption. He did, however, turn aside in 1869 for two years, working at a Presbyterian school in Salisbury, North Carolina.

By the time of graduation from Oberlin College, Anderson had decided upon Christian ministry as his life work. Such idea never occurred to him in his boyhood and early secondary school years. From Oberlin, he entered Western Theological Seminary in

Pittsburgh, and after one year transferred to Princeton Theological Seminary. His appearance at Princeton was something of a surprise to some of the officials. Apparently the racial identity of Matthew Anderson was not indicated in preregistration communications. Nonetheless, after a bit of institutional awkwardness, he was admitted and continued in residence until graduation in 1877.

Young Anderson was acquainted with the ugly features of that "peculiar institution," slavery and the post-Civil War brand of American racism. Born fifteen years before the Emancipation Proclamation, he grew up in a home sympathetic to the abolition movement and helpful in the activities of the Underground Railway. His school days at Iberia were enjoyed with fellow-students, mostly country boys, on a campus that was strongly antislavery. He was aware of the postwar efforts of the federal Freedmen's Bureau and the educational missionary programs of northern church bodies. He understood that slavery, emancipation, Reconstruction and efforts at restoration had left almost incurable wounds on the whole body of black life, north and south.

The Berean Presbyterian Church became the center of programs that touched the life of the community at points of greatest need. The preaching ministry of Dr. Anderson contained the elements of spiritual nurture and social challenge which gave support and direction to other parts of the Berean enterprise. With the increase of leadership and financial resources, other phases of the community-wide services of Berean Church came to life. In steady succession, the idea of a "life-centered mission" expanded into enterprises designed to meet the most acute needs of freedpersons and other Afro-Americans in a northern urban area.

From the church founded in 1880, came:

Berean Kindergarten—1884
Berean Building and Loan Association—1888
Berean Manual Training and Industrial School—1899
Berean Army and Navy Service—1918

In these ventures, Matthew Anderson was prime mover-founder and first president, principal or director. A statement on the souvenir program for the fortieth anniversary of the church summarizes the force of his initiative in these undertakings, "the thought of one, the work of many, for some to learn to worship and to earn; for others to give that it may grow and grow and grow."

As a minister of the Gospel, Anderson was engaged in scholarly pursuits and was involved in some of the vital social movements of those years. Among his writings are such titles as

MANUAL TRAINING AND INDUSTRIAL SCHOOL

SOUTH COLLEGE AVENUE PHILADELPHIA

OPPOSITE GIRARD COLLEGE

TELEPHONE, POPLAR 3890

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*Refer to
death of
Letitia Still
wife of William
Still
insurgent
Railroad*

Philadelphia, Jan. 20, 1907.

My Dear Girls,
Helena and Maud:-

I had hoped to write a letter to each one of you before now but I have been so very much crowded with my work, aside from providential interruption the sickness and death of grandmother Still and sickness of Mr. Thompson, that I have not been able to do it. The funeral was held as you doubtless have been informed at 11 o'clock last Friday; Bishop Coppin was the principal speaker. He was followed by Rev. Mr. Thornton, pastor of Bethel church and Dr. Reeve. I thought the addresses were excellent, especially Bishop Coppin and Dr. Reeve's. The Bishop gave a graphic account of the Still family. The active part Mr. Still, your grandfather played in the anti-slavery movement and how he was sustained in all of his work by your grandmother. Dr. Reeve took practically the same course. It was your grandmother's request that the friends remain at the grave until it was filled up and sing a number of hymns which she suggested in the meantime. Her wishes were strictly carried out. The funeral on the whole was a most solemn one. It was largely attended by friends and relatives of the family. One lady came all of the way from Springfield, a cousin of Mrs. Still's. She is stopping at your aunt Ella's house now and will be for several days. Her name is Miss Welch. She is past middle life.

2

I know nothing about the business end of the family, whether there was a will and it was read, I have not heard. Milton was very seriously sick all last week, but he is a great deal better now. He was able to attend church yesterday but did not sit in the pulpit. I am sure if he did not have the faithful attention given him on the part of your mother and others he would not have fared so well. Who will be the next God only knows. It is for us to always be prepared. I was shocked this morning to learn of the death of the ^{Mr.} Charles Emory Smith, editor and proprietor of the Philadelphia Daily Press and Mrs. E. W. Clark. They were both warm friends of mine. I have just sent the families letters of condolence.

Miss Temple was here last Saturday a week; met the class Saturday night and Sunday afternoon. 26 were present and 35 Saturday afternoon. She is to be here this Saturday a week, the first Saturday in February. The class being held together in the meantime by Miss ^{Littie} ~~Littie~~ Cottman, who by the way is a very fine pianist and Prof. Rainey, who has recently come here from Springfield, ^{Mass. Miss} ~~Miss~~ assisted by Mr. Thompson. Over 50 have given their names to join the class. A few inconsistent ones are setting up a complaint because Miss Temple is not able to meet this week. This is to be expected from our people. They do not seem to understand that I could not possibly have Miss Temple come more than once or twice a month and they would not be willing at all to pay the price that I would be compelled to charge should she come oftener.

The revival services are still being carried on under the direction of Rev. George L. Davis. The interest has been greatly increased. Yesterday afternoon he preached a special sermon to the junior Endeavor Society in the basement, I am told that three raised up their hands for

prayer and seemed to be deeply impressed. I believe that a real earnest work has begun.

Your mother has been quite complaining for the last week. She finds it very difficult for her to walk around and is very much troubled with her bronchial affections. This is also my troubled at the present time. I hope you both will do everything that you can to avail yourself of the most excellent opportunities to secure a good education. Your success in life will depend upon it. I am forcibly reminded every day that my time here is short. I hope to be permitted to see you both get through school however.

I do not think it wise that you should destroy the letters that I write you as you stated. I think that if you had the letters I wrote you both last year and would sit down and read them all over carefully you would find in them most valuable advice which would be of help to you both, the same would be true if you had your mother's letters to read over. It is not very encouraging to write to children that as soon as they receive the letters they throw them in the fire. All of your letters I have and can refer to them at any time, but I keep them under lock and key as being strictly private. Booker Washington speaks at Bethel to night at the close the officers of the church are going to give him a banquet. They made me promise to be present. I hope that both of you will write me a carefully written letter.

Affectionately your father,

(Rev.) Matthew Anderson
 - Son in law of Wm Still
 - husband of Caroline Still
 Father of Maud & Helen Anderson, N.C.

LOMBARD STREET Central Presbyterian Church Journal.

PHILADELPHIA, JANUARY, 1890.

Songs of the New Year.

(SUN-DAY)

Across my threshold one by one,
Mute visitors with measured tread
Like trudging slaves, when tasks were done,
Have curtsied low and softly fled.

One smiling came, and garlands bore,
And one with stately, solemn mien;
And some their stoles of sorrow wore,
With sprays of hopeful evergreen.

But came they solemn, sad or gay,
They added substance to my store;
Or, rudely welcomed, bore away
Some pilfered jewel from my door.

These pilgrims are the transient years,
In sojourns, housed with you and me,
They pledge us joy in flags of tears!
Their parent is eternity.

And they are rich in holy things
For them that choose the better part:
And they are strong as tyrant kings,
To rob the thoughtless, casual heart.

O bright New Year, with earnest face
Our prayerful spirits welcome thee!
Be thou indeed a year of grace,
A year of righteous jubilee.

O Thou, from whose outreaching hand
The year's, bright sheaves of goodness, fall,
Reveal thy purpose to command
Thy crowning wisdom over all.

Pastoral Letter.

Philadelphia, Pa., January, 1890.

To the Members of THE LOMBARD STREET
CENTRAL PRESBYTERIAN CHURCH.

GREETING:

Dear Friends:—In accordance with a custom now for many years pursued, we send you at this season our Pastoral Letter. THE SALUTATION: A Happy New Year herewith sent to you, is a fitting supplication for us to send up to the Heavenly Father for each other.

He, through his tender mercies, has made the year just gone fruitful in evidences of his gracious care. Our times are in his hands, and we can make this New Year as the old one was, abundant in blessings. You know the conditions: "Ask and it shall be given unto you; seek and ye shall find."

Giving does not impoverish Him. He is able to do exceeding abundantly above all that we can ask or think.

Our Church life the past year has been almost painfully uneventful. While we have reason for heart-felt thanksgiving to God, in that no root of bitterness has sprung up to

trouble or defile, we may at the same time wisely dread a dead calm, as precursor of unwelcome storm. The too quiet church has often been shocked into activity and agonizing prayer, by some sad and startling providence of God. It will be most wise and prudent in us to seek for break of present calm by a speedy answer to the prayer "Awake, O North wind and come thou South; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits."

The financial affairs of our church have been prospered, as the Annual Report of the Board of Trustees recently submitted to you, clearly shows. But our chief danger in this aspect of mutual work may lie in the line of too great self-satisfaction. There is manifest need of continued and earnest prayer that the offerings steadily made, "In His Name," may be more and more considered acts of worship. That the faithful, who, in this and other ways, often self-sacrificing, cheerfully fulfil covenant vows, may not grow weary in well doing. Nor think for one moment that their steady co-operation is not essential to success. And that those who have hitherto been very neglectful in this line, of the obligations they voluntarily assumed when they united with the church, may be stirred up to faithfulness, and may say with the man after God's own heart: "God forbid that I should serve the Lord with that which costs me nothing."

But prosperous finances in church work are only a means to an end, viz: the greater glory of God, whose they are, through the advancement of spiritual interests. We have had a good measure of the means. Have we accomplished the ends?

Those attendant on Lord's day and week-night services must know that there are waste places in our Zion which greatly need rebuilding. And those of our members who have neglected the assembling of themselves thus together, as the manner of some is, have no doubt heard accurate or exaggerated reports of these things. It were easy to sit and wring one's hands and utter lamentations over them. It were as easy and as unavailing to find their causes, or occasion outside of one's self. The

evil will be more speedily remedied if each one of us ask: "Lord what wilt thou have me to do?" and getting answer, do it heartily as unto Him.

In the last as in each former year of our church life and fellowship, the "Angel Reapers" have been amongst us gathering in God's harvest. Now the beloved, has come down into his garden to gather lilies. Little ones have been taken from some of our households and laid up as treasures in heaven to draw older hearts thither; and again young men and maidens and aged men and women have been gathered home. Their names, with brief obituary notes, will be found in another column of this the first number of our Church Journal.

From the threshold of this New Year, the first in the last decade of a century, we cannot but do as we have often done at corresponding periods look backward and forward. The backward look will certainly awaken in thoughtful christian minds, mingled feelings of surprise, regret and thankfulness.

Surprise: at the tender forbearance, the loving kindness of our Father, Saviour Comforter. Regret: that we have done so little in honor and service of our Triune God. Thankfulness: that with the New Year we are graciously given opportunity to make, in some sense, a new start: "Redeeming the time."

Looking forward it will be safest to lift up the soul in an inspired prayer; to fortify with a holy purpose and anchor it in some exceedingly great and precious promise of its mighty God.

A PRAYER.

Order my steps in thy word, and let not any iniquity have dominion over me.

Ps. 119: 133.

A PURPOSE.

I will hear what God the Lord will speak. I will take heed to my ways, that I sin not with my tongue.—Ps. 85: 8, and 39: 1.

A PROMISE.

He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness.—2nd Cor. 12: 9.

Yours in Christian Fellowship,

J. B. REEVE, Pastor.

ROBERT JONES. WM. STILL, } Elders.
J. S. DUNN, T. C. LINES. }

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THE LOMBARD STREET CENTRAL PRESBYTERIAN CHURCH JOURNAL.

Published by
THE YOUNG PEOPLE'S ASSOCIATION,
with the co-operation of Committees from Session,
Board of Trustees and Sunday School.

Young People's Association:

W. C. YOUNG,
FRANCIS WOOD.

Session:

T. C. JONES, M. D.,
J. B. REEVE, D. D.

Trustees:

J. H. IRWIN,
LEMUEL SEWALL.

Sunday School:

ALMA SOMMERVILLE,
EVA COOPER.

The JOURNAL will be issued quarterly, in the
interest of our Church work in its various de-
partments.

This first number, containing the Annual Pas-
toral Letter, is sent to the members of our Church
and congregation, with the New Year Offering
envelope, in the confident expectation of a suffi-
cient increase in that Offering to justify the in-
creased expense of issuing the larger publica-
tion.

J. B. REEVE, Acting Editor,
Parsonage 1109 Rodman St.,
Philadelphia, Pa.

OUR NEW YEAR OFFERING.

For a number of years past the response
made on the first Sabbath of the year,
in the New Year Offering envelope sent to
our members and friends with the Pastoral
Letter, has been most gratifying. The
amounts thus realized have helped very
considerably in defraying each winter's
current expenses. Last year's offering was
over one hundred and fifty dollars.

When it is remembered that there was,
last year, a holiday Bazaar, to whose suc-
cess those who gave in New Year Offer-
ing envelopes must have contributed large-
ly, there can only be admiration and praise
of Christian liberality. But as there has
been no holiday enterprise this season to
help our Church finances, as last season's
did to the amount of \$210, the need and
possibility of making the present New
Year Offering, at least one hundred dol-
lars more than last year's was, can easily
be seen. This can be done. And it will
be if those who gave through Bazaar and
New Year Offering envelope last year
will give as liberally through the one
channel now, and if those who may not
have given at all last year will give for
the two years now.

J. B. REEVE, Pastor.

OBITUARY NOTES.

During the year 1889 eight brethren and
sisters in the Communion of our Church
passed within the veil.

CHARLES L. BOND,
THEODORE W. YOUNG,
MARGARET E. BOWEN,
ANN MAULSON,
RACHEL A. JACKSON,
PHILLIS GRIFFITH,
ALICE STEWART,
LYDIA BUNDICK.

Each one of these names recalls many
items of personal history and illustrations
of divine grace which might profitably be
put on record did time and space permit.

Mrs. Bowen, the earliest in the year to
depart, had but recently come to us on certi-
ficate from another Presbyterian Church,
when the summons came. It seemed a sad
and strange providence when she was sud-
denly called to leave the helpless, invalid
husband and her children and grand-
children. But that grievous affliction is
already bringing forth the peaceable fruits
of righteousness in the lives of some of the
latter who have been converted and have
united with us.

Brother Bond, an old citizen, remark-
able for industry and economy, united with
our Church in 1869 after having already
been for many years a member of neigh-
boring Methodist Churches. He served faith-
fully at times as a member of the Board of
Trustees; was a most appreciative listener
to the preached word, prompt in payment
of dues and generally liberal in responding
to special appeals for means to carry on our
Church work. With his departure the
family name, once represented on our roll by
husband, wife, two daughters and a son,
disappears therefrom.

Brother Young and his wife, both youth-
ful, were converted in our meetings and
united with us in the spring of 1886. They
have now both gone from labor to reward.

Aunt Ann Maulson, as she was familiarly
called, was of peculiar constitutional make
up. And when, somewhat late in life, she
she became a subject of divine grace, she
was, of course, peculiar as a Christian.
Long years of bodily affliction and final
utter helplessness softened and beautified
her spirit. While those who ministered
unto her found the heavenly Father minis-
tering to them again by showing them
through her what wonderful transforma-
tion His grace can work.

Mrs. Rachel A. Bell, then Jackson,
united with our Church in the winter of
1860-61, in company with her mother,
brother and his wife—all having come by
letter from another Presbyterian Church.
The three latter had passed on before her
into the home above.

Sister Phillis Griffith, for more than
fifty years a member of the Presbyterian
Church, and for forty-three of those years
faithful in this communion, also had her

peculiarities. But grace triumphed. Faith-
ful unto death, she found the Master
faithful to His promise to neither leave
nor forsake.

Alice Stewart, brought to this city a
helpless infant, in the arms of a refugee
mother, when rebel hordes invaded our
State, early left an orphan, she as early
found a home in a family of Friends,
where kindly received, she faithfully and
lovingly served; was tenderly cared for
through a consumptive's sickness, and was
tearfully followed to her grave.

Mrs. Lydia Bundick, then an invalid,
united with us during the year now re-
ported, although other members of her
family had long been among our honored
and beloved membership. Her evidences
of conversion were clear, her short Chris-
tian life earnest, and her death triumph-
ant. For such as these—

"There is no death.

What seems so is transition."

In addition to the above-mentioned it
seems but fitting to note the death of two
other friends, members of honored fami-
lies, each one of whom once made public
profession of faith with us—Charles S.
Jones and Nathaniel Foster—both passed
from earth in the beautiful month of May.

ITEMS.

Our sympathies go out toward Mrs. A. W.
Chester, who sometimes worships with us, in her
sore bereavement.

Our sister Church, the First A., has sustained
a great loss in the death of Mrs. Emily F. White.

A year ago some of our influential denomina-
tional newspapers were earnestly discussing the
question of union with the Southern Church.
And in their zeal to reach that end seemed more
than willing to "set aside" the Presbyterian
"man and brother." To day the same journals
are so busy with the question, "Do you desire
Revision of the Confession of Faith?" that the
one of last year seems forgotten, and the "man
and brother" goes on the good old way, rejoicing
in the sovereignty and providence of God.

Extra copies of this number of the Journal can
be had from any member of the Publishing Com-
mittee. Price: Your contribution toward its
publication.

The Dorcas Society of our Church is doing
excellent work. Also, King's Daughters are
among our honorable women, doing good work.

An eminent writer has said, "As all the dis-
ciples of Christ are required to take a part in the
propagation of His gospel throughout the world,
those who remain at home are bound to sustain
and minister to those who go abroad, just as
much as citizens in civil life are bound to support
their fellow-countrymen who go forth as soldiers
to fight their country's battles."

YOUNG PEOPLE'S ASSOCIATION

The Young People's Association of our Church are striving, with varied success, to build up the Sabbath School, the Church and Congregation. To those who do not know the organization of the Association it may be well to state that they are banded together to assist in all Church work, and in order to do this, advantageously, they are divided into different Committees, as follows: On Members, on Meetings, on Sunday Schools, on Lectures and Entertainments, on Temperance, on Books and Tracts, on Music, and a Missionary Committee; all of which are under proper leadership to look after the spiritual welfare of young Christians in our Church. This is and ought to be the real motive of every active member of our Association. It is plain to be seen that we all have a responsible charge upon us; not only the leaders, but every member who tries to carry out the spirit of our Preamble. No Christian work flourishes unless it has the support of our Heavenly Father, nor will it ever have that support unless we invoke His aid by constant and sincere prayers. We feel thankful for the evidences of His help in our Association, whilst it is true more could have been accomplished, yet we are thankful for what we have been enabled to do.

The Association has made various efforts to increase the interest among our people; the most prominent one being the issuing of cards having upon them subjects for the prayer and other meetings during 1889. This was arranged by the "Committee on Meetings," and not only saved them from the annoyance of hunting persons to lead prayer meetings upon short notice, but it also gave to those whose voices are seldom heard in our prayer meetings an opportunity to take part in active worship.

By selecting leaders from our list of members it trains our young men and young women to become bold Christians, who will not be ashamed to confess the religion of our Saviour before men. We shall soon have our 1890 subject-card, and cordially invite all to unite with us in our Mouday evening meetings.

Again, we endeavored to increase the interest in our Association by having the "Committee on Lectures and Entertainments" arrange entertainments consisting of Select Readings, Lectures, Music, etc. These have proven very satisfactory and have been appreciated by those who have attended them.

We are glad to make mention of the work of the "Committee on Members," who have had enrolled quite a number of new names. Space will not permit mentioning the work of all the committees in this issue, yet it does seem necessary that a few words should be said about the "Music Committee." This was formed as an experiment, but its usefulness has become so apparent that the Association

will probably never be without it. Come one and all and encourage those who strive daily to do something for the Master.

SUBJECTS FOR PRAYER AND OTHER MEETINGS.

YOUNG PEOPLE'S ASSOCIATION.

- Jan. 6. "Consecration." 1 Chron. 29: 5.
 DR. J. B. REEVE.
 Jan. 13. "The Savior's Call." Math. 11: 28-30.
 DR. T. C. IMES.
 Jan. 20. "Thankfulness." Monthly Meeting.
 Jan. 27. "Two Choices: Which is Mine?"
 Mark 10: 17, Luke 5: 27, 28.
 MR. W. C. YOUNG.
 Feb. 3. "Walking with Christ." Luke 19: 1-10.
 MISS A. M. TITUS.
 Feb. 10. "Danger of the Young Christian."
 Tim. 2, 2: 1-4.
 MR. L. B. MOORE.
 Jan. 17. "Peace." Monthly Meeting.
 Feb. 24. "Loving the Word." Heb. 6: 3-6.
 MR. J. H. IRVIN.
 March 3. "The Beauty and Study of Wisdom."
 Prov. 3: 13-19.
 MR. WM. RASMUS.
 March 10. "Our Safety in His care." Ps. 91.
 DR. J. B. REEVE.
 March 17. "Liberty." Monthly Meeting.
 March 24. "Have I any reason for loving Jesus Christ?" 1 John, 4: 9.
 MISS LOTTIE HARVEY.
 March 31. "How to overcome Temptations."
 Matt. 7: 1-11.
 MR. P. A. MCNEELY.

The new Constitutions are ready for distribution, and can be obtained from the Secretary at five cents each. Every member should become the owner of at least one copy. They have a clear, refreshing appearance, which will insure their being read.

BOARD OF TRUSTEES NOTES.

The Pew Rent Collector, Bro. Irvin, has a few choice seats for rent.

What can be done to make the sittings in the gallery more popular with the young people? It has been suggested that the pews be cushioned and rented at low rates. What say our young folks? Let us hear from you in our next issue.

Bro. Boling is much missed at our meetings. His speedy recovery is most earnestly desired.

The Board wishes the new Journalistic enterprise God Speed.

The New Year Offering of last year amounted to \$151.00. In view of the fact of there not having been held the Annual Christmas Bazaar, the amount should be made this year at least \$200.

The success, in every way, of the Concert of last October was quite encouraging

to the Board, and the proceeds thereof assisted very materially in closing up the year free from indebtedness.

The reunion of the Church and Congregation, on the 26th ult., was enjoyable in the extreme. Many old familiar faces were seen, and the hearty shake of the hand of old-time friends was a pleasant experience. The Board tenders thanks to the choir and both organists for the music furnished for the occasion; also, to Miss Sarah Jones, for the loan of a beautiful basket in which the offerings were placed, and also to other kind friends for the loan of trays, knives, etc.

Which shall it be: the enlargement and renovation of our present edifice or the erection of a new one elsewhere? It is none too soon to think and talk of either project.

The problem of the heating of the organ-loft during the winter season on Sundays, and choir rehearsal evenings, still remains unsolved; but the Board has been thinking about the matter.

Pew rent collected during the last year amounted to \$840. The number of pews and seats rented should have brought in a revenue of at least \$1000.00. Let each one put their shoulder to the wheel and make it a round thousand this year.

RECAPITULATION OF ANNUAL REPORT, 1889.	
Total Receipts,	\$2049.43
Total Expenditures,	1998.06
Balance in Treasury to date, November 1, 1889.	\$31.37

TRUSTEES, 1890.

JOSHUA B. MATTHEWS, President.
 HENRY W. ALLEN, Treasurer.
 JAMES H. IRVIN, GEORGE H. SERMON,
 JACOB RICHARDSON, W. C. YOUNG,
 THOMAS H. BOLING, LEMUEL SEWELL,
 FRANCIS WOOD, Secretary, 502 S. Twelfth St.
 Stated meetings first Monday in each month.

THE SABBATH SCHOOL.

The master who would make his vineyard a success must look well to his nursery. The Church that would prosper needs to have watchful care over the Sabbath School. "Early impressions are longest lasting." In looking back over the work of the past year this thought presents itself to the mind: What have I done for the Master of the Vineyard? Have I attended faithfully to the vines and tender plants that were placed in my care?

"Behold the record, Lord, and see
 What I have done this year for Thee."

While the attendance of the school has not been what we would desire, yet it has been fair. Many of the larger pupils were

missed from the classes, and with no other excuse than that "they were too big to attend Sabbath School." Meantime, many new scholars were added to the infant department and in the junior classes. The officers and teachers have been faithful to duty, and the year past has been one of marked harmony. During the year one of our number has been called away by the silent messenger of death. Gertie Roberts, aged 14 years, passed from this life on the 22d of February, and among her last words were these: "The Heavenly Father has sent for me and I am ready and willing, waiting to go to Him." At times, the suffering was great, yet there was never a murmur; but patient waiting and watching, she knew that the Master stood

"In His garden among the lilies so fair,
 Which His own right hand had planted
 And trained with tenderest care."

And while to our eyes this one seemed to be drooping, yet

"The Master saw and raised it
 From the dust in which it lay.
 And smiled as He gently whispered,
 Your work has been done for to-day."

At stated times the "John B. Reeve" Missionary Band has made reports of work which has been very encouraging. Several letters coming from the Missionary districts of Africa, were read before the school.

A number of Bibles and other reading books have been added to the library during the past year as attractions of interest and profit to the school. The funds appropriated for the books were obtained by special collections and the receipts of the Eastertide Bazaar. In the month of June the school was taken on excursion to the beautiful grounds of the Brandywine Springs, and it was a day of pleasure long to be remembered. The schools of the Allen M. E. Chapel and St. Thomas Episcopal Church joined to swell the number, and make the day one of delight. Special exercises were observed at the opening of the afternoon exercises, when a special collection was taken for the new Organ Fund. To this fund was also added the proceeds of a grand concert, held in the Church on Thanksgiving evening.

A special programme was also observed at the fourth quarterly review exercises which were held in connection with the Christmas Anniversary.

The annual feast to the children was given on the 30th of December, and while refreshments were being arranged the children sang several Christmas selections, with a will, that resounded in praise to Him who came to earth to save mankind. The results of toil we leave to the Master who knoweth all hearts, and nothing is hidden from Him.

Should we not take courage and look forward; for

There's a call for faithful laborers in the vineyard of the Lord.
 Where the ruthless hand of Satan has been scattering tares abroad.
 'Tis a call that must be answered—am I ready to begin?
 And aid to spread the glorious Gospel o'er a world that's lost in sin.

All around us and about us there is work for us to do—
 We that call the Lord our Saviour must e'en labor for Him too:
 'Till our day of life is over,—then how great is the reward
 Of the faithful who have labored in the vineyard of the Lord!

ESTABLISHED IN 1865.

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 Heaters and Ranges Furnished and Set. Cornish and Ornamental Work. Plain Plastering and Rough Casting done in a workmanlike manner. Materials furnished. Jobbing promptly and neatly executed.
 Hours: 5 1/2 to 6 3/4 A. M.; 12 to 1 and 7 to 9 P. M.

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 FOURTH—By branding the net weight of the 112 sheets on each box, to satisfy the customer (in this age of light-weight plates) that he is obtaining FULL WEIGHT.
 For the benefit of those wanting the very best Roofing Plates, we assert, and are prepared to prove, that there are no other brands of roofing tin offered in the market to-day, by any firm, under the four different guarantees given above by this house, and we challenge a public contradiction of this statement.

OUR BOOK ON TIN ROOF WILL
 BE FURNISHED FREE ON
 APPLICATION.

MERCHANT & CO.,

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SPINAL SUPPORTING CORSETS

Ladies hard to get suited should see these Corsets. Prices moderate. Can be seen, and for sale by

AMANDA YOUNG, Agent,
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COAL! COAL!

Best grades of LEHIGH COAL are to be had, promptly, at the lowest market prices, full weight, carefully rid from dirt and slate.

SPECIAL PRICES BY INSTALLMENT.

WILLIAM STILL,

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Dealer in New and Second-hand
 FURNITURE, STOVES, CARPETS, OIL CLOTHS, &
 MOVING ATTENDED TO.

GRAND

ANNUAL CONCERT

OF THE

Lombard St. Central Pres. Church,

OF THE

MUSICAL FUND HALL,

Locust St. above 8th.

Thanksgiving Eve, Nov. 27, 1884.

Rev. J. B. Reeve, D.D., Pastor.

U. SAMUEL ADLER	CONDUCTOR
MME. V ADELE MONTGOMERY (New York)	PIANIST
NORMAN NEWSOME	ORGANIST

The Committee take pleasure in announcing that the celebrated New York Quartette—Mlmo. Saville Jones (Soprano), Miss Emma B. Mugnan (Contralto), Mr. Emory Jones (Tenor), Mr. Burr (Basso), and Mlmo. V. Adele Montgomery (Pianist and Accompanist)—has been engaged for the occasion.

Tickets 25c.

No Reserved Seats.

No Half Price.

Refreshments will be served in the Grand Banqueting Room after the concert.

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PROGRAMME.

PART I.

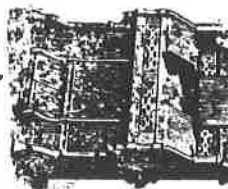
- 1 OVERTURE, "Lustspiel" Kelsa Bela
MME. MONTGOMERY.
- 2 CHORUS, "Dickory, dickory dook" Allen
- 3- QUARTETTE, "He that hath a pleasant face". Hatton
MME. S. JONES, MISS EMMA MAGNAN, MESSRS.
E. JONES and B. EDWARDS.
4. INFANT CHORUS, "What the birds are saying" .. Koot
5. BASS SOLO, "Big Ben" Elliott
MR. BURR EDWARDS.
6. FEMALE CHORUS, "Evening Hymn" Concone
7. DUETT, "Beware,"
MME. JONES & MISS MAGNAN.
- 8, CHORUS, ^{Star} "Star that shines so fair" Smart
9. SOLO, "Mexican Nightingale,"
MME. S. JONES.

PROGRAMME.

PART II.

1. PIANO DUETT, "La Chasse au lièvre" Kolling
MISS MAGNAN & MME. MONTGOMERY.
2. QUARTETTE, "O gladsome night" Buck
MME. JONES, MISS MAGNAN, JONES & EDWARDS
3. CHORUS, "Burlesque Band" Root
4. SOLO, "Dear friends of youth"
MISS EMMA MAGNAN.
5. FEMALE CHORUS, "Laugh we singing ... Hauptmann
6. DUETT, "Come to my heart,"
MME. S. JONES & MR. E. JONES.
7. TENOR SOLO, "The shadows deepen" Buck
MR. EMORY JONES.
8. CHORUS, "Peasant's wedding march" Loderman

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823 South 11th St.,

PHILADELPHIA.

WILCOX & WHITE ORGANS low for Cash or on Easy Terms—
 \$5 down and \$5 per month. Also, PIANOS of various makes, \$10
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 We have also on hand some Bargains in slightly-used Organs and
 Pianos. We call the attention of persons who intend purchasing
 Pianos for Christmas Presents to give us a call before purchasing
 elsewhere.

T. A. REED,

823 South 11th Street

The superior quality of tone and musical effects, as also the thoroughness of construction of the Wilcox & White Organ are unequalled by any others manufactured. All instruments are fully warranted for a term of six years.

Purchasers of Organs are earnestly requested to ascertain how many octaves of reeds they contain before buying, as some unscrupulous dealers call each octave of reeds a set of reeds, and grossly deceive their customers by representing that the Organs which they sell contain 3 or 4 times as many reeds as they really do.

The Public is reminded that quality always descends faster than price, and that the unreasonable to expect much real value for little money.

A large assortment of Instruction Books and Music for Cabinet Organ is kept on hand and for sale by T. A. Reed & Co., 1308 Chestnut Street, Music Dealers, Philadelphia. (Catalogues of same sent on application.)

Wm. Knabe & Co., Hazleton Bros., Groves & Fuller
 and other Piano-fortes at low prices and
 easy monthly payments.

— Mrs. M. from White is a pleasant friend. of his new church. lighted with J. Freeman master. The man was in Philadel- almore Hall. the Chamber man had of for eight

Johns, was the guest of Mrs. M. W. Lewis Monday. Rev. Laws was in attendance at the Sunday school convocation of the Wilmington district A. M. E. church Philadelphia conference, which convened at Myrna, Del., September 28th and 29th. Rev. Laws was highly pleased with the doings of the convention and the good people at Myrna. The reports showed that the people throughout the entire district are alive and up with the issues of the present day.

The Durnell family of West Chester, will give a musical entertainment in Cambell church, October 4th. Prof. R. H. Rhoads, who married his wife here in December last, will be brought from the Harrison Insane Asylum, where he is confined to-morrow and put on trial. Rev. G. W. Toibert of Zion A. M. E. church is visiting friends in New York State. Mrs. Kate Harrison has returned home.

A LONG PASTORATE

Rev. T. Daughity, Millers' (Victoria)
His Thirtieth Anniversary as Pastor
of Cherry Street Baptist Church.

Both morning and night Cherry Street church was crowded to celebrate the 100th anniversary of the retirement of their pastor, Rev. T. Doughty Miller, D. D., who holds the honored position of being the oldest Baptist minister while or colored for continuous service in the State, but the only one of his kind to have successful service in all the North and West, save one, (Rev. W. T. of Brooklyn, N. Y.) who was a slave man of Dr. Miller. The church was tastefully decorated, the music fine and a beautiful portrait of the pastor adorned the front of the pulpit. The historical sermon was well-re-

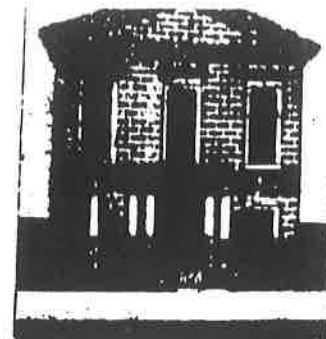
He is working in which the
The membership at this church was 200; there are now 300 living; he has preached 2211 sermons; attended 350 Wednesdays as members; attended 2085 prayer meetings; delivered 134 public addresses; baptized 1028; received by letter 336; received by experience 221; received by restoration 170; making a grand total of 1979 persons added since his pastorate. In visiting the sick he has 1700 visits to church members; 100 hospital visits; married 81 couples; 400 funeral services; 420 baptisms; 200 marriages; 200 funerals; 400 marriages; 15 mothers; 2 Sunday school; 200 baptisms; 2 church treasurers; 6 church clerks; 10 Sunday School teachers; and 1000 300 children. He is ordained and sent missionary to Africa 10 young men, 3 to support ministry; 1 died during term of study and 3 are now preparing for ministry. All of the members save one, all of the trustees, Sunday school superintendent, officers, members, two-thirds of the ministers, church clerk, church treasurer, ex treasurer, church leader, 3 members, Y. P. C. E., officers; 4 members Helping Hand Society, 3 members Ladies Mutual Aid Society and number members were all brought in the church during his pastorate. He is H. H. Waylan of Zion Baptist African Union an address representative of his long service as the most complete and interesting report he has ever heard."

[illegible]

ALTONA OATCUIYON.

ALBANY, PA., Sept. 26.—Mrs. T. H. Orms is visiting friends in Alexandria, Mo. George Hays has returned from a visit to friends in the West. Mr. George Orms and family returned from Hannanville Monday. Quarterly meeting at the Macedonia Street A. M. E. Church Monday. Rev. C. Ashby will be present. What will be the next pastor? Is the inquiry just now. Many are the suggestions.

The entertainment by the members of the Christian Knickerbocker Society was a great success. The following artists took part in it: instrumental trio, Miss H. Hooper, Mr. C. J. Dykeman and Mr. W. W. Williams. Piano solo by Mr. Thers, solo, piano solo by Miss Hooper, violin solo by Mr. Williams. A scherzo from "Prince of Denmark" by M. H. Mackay. "You'll Never Know," by Miss H. Mackay. "The Girl I Left Behind Me" by Miss Mary Brown. "A Band of Lilies," by Mr. J. Mackay. A quartet by M. H. Mackay. The orchestra was well represented and the great crowd that took seats on the steps which showed what the man accomplished when we try.



LONGHORN BY CENTRAL FRESH MEATS COMPANY



Mr. KOSTER. A. Yes.

SEMI-CENTEN- NIAL CELEBRATION

OF LOWARD STREET CENTRAL PRES
BYTERIAN CHURCH.

Beginning With Monday Night and continuing During the Week There Have Been Hitting and Kibornic Narratives Given by the Different Organizations of the Church.

Lombard Street Central Presbyterian church has taken on a festive appearance since the entire week because of the celebration of the centennial of the church. The interior of the church is most prettily decorated, the front of the galleries being adorned with tri-color bunting and evergreens and the pulpit ornamented with palms and potted plants.

The semi-centennial exercises began on Monday night with a tea from six to eight o'clock given to the founders who are still living and also the friends and trustees. Then in the upper part of the church from eight o'clock "Founders Day" observances were held. Elder Robert Jones held chairman. Services opened with singing a hymn; Rev. Tompkins of Reading, Pa., read the scripture; Rev. Armstrong, an evangelist, hymn 224; prayer by Rev. J. Oliver, of Grace Presbyterian church. Then remarks by Elder Robert Jones, Messrs. Guy M. Barton, Mrs. Mary Thayer and Mrs. Palmer, addressed by Rev. Brown, Rev. Phillips, Dr. Cottell, Dr. N. H. Cox, Hans Thoms, Rev. Welsh, Rev. Barrett, commended by L. N. Perryman, address by pastor, and then by choir.

The Tuesday evening, seating capacity was at a premium and many were refused by the overflowing home of Central church in other days. The chief attraction of the evening was the exercises by the children of the Sabbath school. For nearly two hours the audience patiently listened and enthusiastically applauded each number. The doctor

the school's first summer, Mr. Staping has been chosen to be the grand marshal of the one whose names were announced. Mr. H. F. Green and which went to music by Mr. L. M. Perryman. Dr. T. C. Jones made the address of welcome, and the school's first superintendent, Mr. Robert Jones, gave a spirited concert with the children of the school. This, by twenty six little girls, furnished an impressive scene and a good moral. Dr. Jones (repeated, on behalf of the school, a good (thunder) moral to Mr. Robert Jones and the anniversary address by Mr. Jones, possibly to his mail on the anniversary of the school's first summer. Miss Adelle (repeated) received a testimonial, "the anniversary" and the Newhouse children sang several of their own songs. To the delight of the large audience present. The play performance the evening was by Misses L. Adams, Mary Carter and Mr. Robert B. Jones.

the Wednesday evening another large audience gathered to greet the members of the Young Peoples' Association and Neta in their carefully prepared program. A fine program was presented.

rendered several pleasing "Chatterbox" songs were sung by Misses Maggie Wood, Mary Bauniers, Mamie Bauniers, M. M. Klemholz, Dr. Charlotte Anderson, and Mr. Eugene Hanson read part first and second of the sanctification's history. The Rev. William T. Tomlinson sang a cornet solo, "The New Willing," Tomlinson, W. C. Pa., and the Rev. P. G. Grimsley, of the Fifteenth Presbyterian church, Washington, D. C., delivered an inspiring address. Miss Addie Cooper recited. A cortege of young ladies and gentlemen gave a pleasing little drama, entitled, "Merrymakers," which created considerable merriment. The audience sang a ritual song, which amply repaid for the evening's visit.

On Thursday night, a large and appreciative audience gathered at the church to greet the Duane Society, the Kings Daughters and the Astor and Phila. Herthaubel, the programme proved intensely interesting, consisting of singing, addresses and recitations. Mrs. J. Murray and Miss Anna Sanders, sang solo, Dr. J. B. Hester, Mrs. Fanny Cooper and Miss Anna Sanders, recited. After the address, Miss Julia Jones was introduced as the Duane Society. Miss Ella Gill, was historian for the Kings Daughters and Dr. T. E. Isaac acted in like capacity for the Herthaubel all showing the good work which has been quietly carried on by these societies. The Duane Society, by Miss Kate Oliver, also came in for a number of praises for the part played in the past year.

A reception given under the auspices of the Boston Board of Trustees consisted by the Willing Workers last night ended the week celebration and to-morrow, Monday the two rising exercises of the notable event will be fittingly ended by a semi-dramatical service by the pastor Rev. Dr. Hoove at 10.45 a. m. Sabbath school exercises at 9.30 p. m., and a memorial praise service with groupings of the psalm at 10.45 p. m.

The living members of the church are: Mrs. John Brown Druff, Mrs. Mary Green, Guy M. Burton, Martha Lee, Robert Jones, Elizabeth Jones, Geo. Gray, Sarah A. Worthington, Geo. W. Francis Quinn, Mary Elizabeth Hildway. The present Board of Trustees are: J. B. Matthews, president; Jas. H. Irvin, Theo. M. Holting, treasurer; Jas. G. Sawyer, Jacob Richardson, H. H. Black, John Johnson, W. H. Jeffries, Washington C. Young, secretary.

Fructification with the colored people of Philadelphia began in 1897. John Lincoln, Sr., a native of Tennessee, was captured by the Brughall Society (Fraternity) to labor as a missionary. He commenced his work by preaching to private homes, but to keep a number of his converts and his mission, in a short time, no private home could be found capable of accommodating those that desired to hear him. This led to street preaching. The people were notified that on stormy weather he would preach at Seventh and Shippen (now Broad) streets, and when it was too favorable he obtained the use of a school-house in the vicinity.

In conjunction with a new vicinity, church, about 75 members of the Second A.M.E. Presbyterian Church, the Second Street United Church was organized July 28, 1944, and William Brown and Robert Jones were elected elders. Services were held at first in the First Presbyterian Church of Birmingham. The first place of worship was a small, two-story, brick house from Eighth street, above Church. During the year 1944, 11 mem-



HISTORY OF THE YMCA OF PHILADELPHIA AND VICINITY WORK IN THE BLACK COMMUNITY

In the year 1853, Anthony Bowen, a Black, employed as clerk in the Legation Office in Washington, D.C., and a group of friends organized "The YMCA For Colored Men and Boys." This was the first Y established for Blacks anywhere in the world.

1978 commemorates the one hundred twenty-fifth anniversary of the founding of this first YMCA for Black people. The National Council of YMCAs has declared 1978 as the year of celebration for this significant historic event locally, nationally and internationally.

As an integral part of this observance, the YMCA of Philadelphia and Vicinity is proud to document the following account of the development of the YMCA in the Black community of Philadelphia.

The first organizational meeting of "The YMCA for Colored Men and Boys," was held in the home of William Still, 244 South 12th Street, June 26, 1889. W. E. Brown, an International YMCA Secretary was present and rendered valuable service. Mr. Still was made chairman; L. B. Moore, secretary and T. C. Imes, M.D., treasurer. The committee of Managers consisted of ten men including two Bishops from the A.M.E. Church, a doctor, editor of Philadelphia Tribune, a Lawyer and three businessmen.

The first home of the Association was on the corner of 12th and Pine Streets. Later the organization moved to 12th and Lombard. When the owner refused to make repairs, the Y moved to a private home on Lombard Street between 13th and Broad. William Still made the first contribution of \$100.00. He spent much time advising about the program, helping to find members, and spending time with men of means to secure subscriptions. Work continued throughout the years until January 20, 1904. "The Colored Association" asked to be incorporated into the Metropolitan system. The request was declined at that time, but with sympathy for their work. It was reported that, "The Colored Branch had a history of usefulness. However, with its constituency largely in domestic service and scattered over the entire city, such work could not be maintained in one center."

Prior to 1909, under the leadership of J. Thomas Bivens, YMCA Program for the Black Community was organized but progressed slowly. In 1909 an independent association was organized at the home of Mr. Adolph Lewis on Carpenter Street. This was initiated by members of a tennis club who made up much of the early Y constituency. Mr. Edward B. Williams was elected the first President of this new venture under the name of "The Colored Young Men's Christian Association;" Mr. Adolphus Lewis, secretary, and Mr. John Reddick, treasurer. The group rented a shack at 1724 Christian Street. It was at that shack, supported by these men, that the present Christian Street Branch YMCA had its beginning.

In 1910, Mr. Julius Rosenwald of Sears, Roebuck offered a gift of \$25,000 to any city that, "in the interest of the colored race and in the interest of community, would match this gift with \$75,000 for Building Construction." The challenge was accepted and in April 1911, "The YMCA for Colored People" came into the Metropolitan structure. The following month the Board of Directors appointed Henry W. Porter, a minister from Chicago, as Executive Director.

Trends in population reflected a massing of Black residents in many sections of the city so the YMCA decided it must expand its program. In April 1926, properties were purchased at 6100 Christian Street and 2116 West Columbia Avenue. In the Spring of 1928, the extension work was dropped and the Christian Street YMCA became the headquarters for Program in the Black Community.

In 1945, the Board of Directors adopted the principle that all new branches would operate on an interracial basis. This practice began when two new community branches were organized, the Columbia Branch in North Philadelphia and the Parkside Branch in West Philadelphia. Each had a Black Executive and, for a period, a white staff.

The YMCA of Philadelphia and Vicinity is committed to work in the inner city. Proof of this is its building program: 1973, the replacement of the Christian Street Branch; 1975, the replacement of Parkside; and in 1978-79, the replacement of the Columbia-North and West Branches. Eighty-nine years after conception, the YMCA in the Black Community of Philadelphia is still meeting the needs and interest of its constituency.

Based on official records of the Metropolitan Board of Directors and the Christian Street Branch of the YMCA of Philadelphia and Vicinity.

THE CENTENNIAL YEAR
OF
AFRICAN AMERICAN PRESBYTERIANS
IN
ORGANIZED CAUCUS ACTIVITY

1994

1924

The Thirtieth Annual Session

OF THE

Afro-American Presbyterian Council

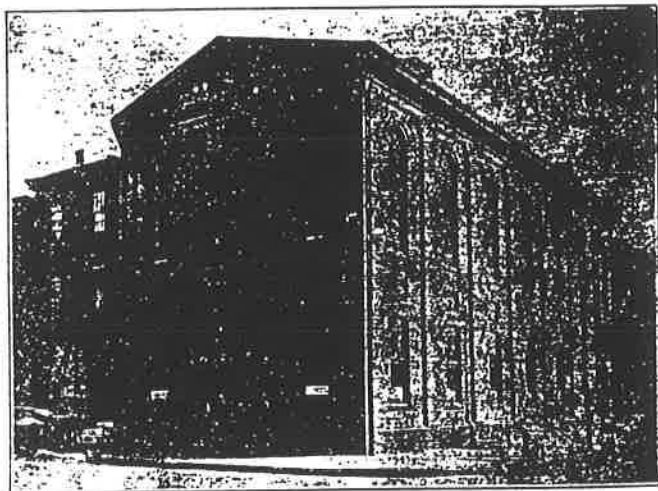
AT THE

First African Presbyterian Church

Corner 17th and Fitzwater Streets, Philadelphia, Pa

OCTOBER, 9TH-12TH 1924

Rev. Chas. S. Freeman, D. D., Pastor



1953

1964

**PRESBYTERIAN COUNCIL
OF THE
NORTH AND WEST**

1966

1968

CONCERNED PRESBYTERIANS

BLACK PRESBYTERIANS UNITED

THIRTEENTH ANNUAL CONFERENCE

THE PRESBYTERIAN CHURCH U.S. AND
SECOND CUMBERLAND PRESBYTERIAN CHURCH
WILL JOIN THE UNITED PRESBYTERIAN CHURCH U.S.A.
IN THIS CELEBRATION



THEME: STRATEGY FOR MISSION URBAN/RURAL

FEBRUARY 28 - MARCH 2, 1980

STADIUM HOTEL — ATLANTA, GEORGIA

**THE NATIONAL
BLACK PRESBYTERIAN CAUCUS**

of the Presbyterian Church (U.S.A.)

TWENTY-SEVENTH ANNUAL CONFERENCE

THEME
"OLD WINE / NEW SKINS"

March 2 - 6, 1994



HYATT REGENCY HOTEL
PITTSBURGH, PENNSYLVANIA



APPENDIX 2

1894–1944



Rev William Lloyd Imes
Pastor, Lombard Central
(1919-1925)

Who's Who In Philadelphia



CHRISTOPHER J. PERRY.

The man who perhaps more than any other in Philadelphia has the latent means of creating and moulding public sentiment among the colored people is Christopher J. Perry, who first breathed this mundane atmosphere on September 11, 1854, at Baltimore, Maryland. As his parents were free when he was born, young Perry took advantage of the meagre school facilities for children of the darker race in his city and acquired some education. While yet a boy he came to Philadelphia and, securing work in private families, attended the night schools. While at his work, too, he would often be found devouring the contents of some book of interest which he had come across in his employer's library.

At about the age of 15 years "he began writing for newspapers, his letters being always newsy and pleasing," says an account of him in the "Afro-American Press." "In November, 1881, he began writing for a Northern daily,

Who's Who In Philadelphia

and later on became the editor of the Colored department in the 'Sunday Mirror.' This led to the establishment of the 'Tribune,' in 1884, which he has conducted since with editorial skill and newspaper tact." Mr. Perry has been very successful in his business as editor and proprietor of the "Philadelphia Tribune." During its twenty-seven years of existence it has issued every week, and it is now recognized as the leading colored weekly in this city, which reputation it has enjoyed for a number of years. This is attested by its wide circulation in Philadelphia and the surrounding towns and cities. The building of this enterprise is peculiarly the work of the proprietor, for he has held strictly to his own ideals and worked out his own plans in all of its main features. The "Tribune" is one of the two colored newspapers in Philadelphia owning rotary printing presses.

Mr. Perry is to some extent a pioneer. He was the first colored person appointed as clerk in the Sheriff's office in Philadelphia, and for fifteen years he performed the duties of that position under five different sheriffs. He was also the first colored man here to be appointed an Inspector of Highways, which position he has held for the past three years. The roll of members of the Sectional School Board of this city includes his name. For several years he was Superintendent of the Sunday School of the Lombard Street Central Presbyterian Church, of which the venerable Dr. John D. Reeve is pastor, and he is yet an active worker in that organization, where he has a very interesting and successful class of boys and boys' club. He is a member of the Hotel Brotherhood, the Sons of St. Thomas, the Citizens' Republican Club, the Philadelphia Negro Historical Society, and is frequently seen addressing audiences upon some enlightening topic. Mr. Perry is a real estate owner and his wife and children are comfortably housed in a very comfortable part of West Philadelphia.

Note

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■ The Philadelphia Tribune
■ Tuesday, February 8, 1994
■ Page 2-A

Christopher J. Perry, Sr.



Founding Father

The Philadelphia Tribune, which was established in Philadelphia in 1884 by Christopher James Perry, Sr. (above) is the oldest continually published African-American newspaper in the country. Perry, Sr. died in May 1921 at the age of 65. The Tribune's first office was located at 725 Sansom St. Its offices are now at 520 S. 16th St.

Philadelphia Tribune
America's Oldest African-American Newspaper
Chronology and Fact Sheet

- The **Philadelphia Tribune**, which was established in Philadelphia, in 1884, by Christopher James Perry, Sr., is the nation's oldest African-American newspaper.
- In 1890, six years after the founding of the **Tribune**, the African-American population of Philadelphia was 107,596.
- The **Tribune's** first office was at 725 Sansom Street in Philadelphia; its second office was located 717 Sansom Street. In 1912, the **Tribune** moved its offices to 520 S. 16th Street.
- Christopher James Perry Sr., The **Tribune's** founder, died in May 1921, at the age of 65.
- Following Mr. Perry's death, in 1921, his daughter Beatrice was named president of the **Tribune's** board of directors; his daughter Bertha was named managing editor; the editor was Grant Williams.
- In 1922, E. Washington Rhodes was named editor of the **Tribune**.
- Born in Camden, South Carolina, in 1895, E. Washington Rhodes matriculated at Lincoln University, Oxford, Pennsylvania in 1918, earning a bachelor's degree in 1922.
- In July 1931 the **Tribune** made settlement for the purchase of the building at 520 S. 16th Street.
- In 1947, under E. Washington Rhodes, the **Tribune** moved from a weekly publishing schedule, to a twice-a-week schedule--Tuesdays and Fridays.
- In 1923, E. Washington Rhodes married Christopher Perry's daughter, Bertha, and entered the University of Pennsylvania Law School. He eventually graduated from Temple Law School in January 1926 and was admitted to the Pennsylvania Bar in February of that year.
- In 1926, Rhodes was appointed assistant U.S. Attorney for the Eastern District of Pennsylvania by President Calvin Coolidge. He was the first African-American to hold such a position.
- In 1929, under Mr. Rhodes' leadership, the **Tribune** launched a campaign for the appointment of a black to the City's Board of Education, the election of a black City Council member and the election of a black judge.

- In 1932, a **Tribune** front page headline read: " Board of Education OK's Negro Member." That board member was Dr. John P. Turner who served on the School Board until his death in 1958.
- In 1932, noting that 14 of the 146 agencies that received financial support from the United Fund were "operated primarily for Negroes and were in Negro communities," the **Tribune** launched an initiative to generate support for the United Fund by African-American leaders.
- From 1933 to 1935, in addition to his responsibilities at the **Tribune**, Mr. Rhodes served as president of the National Bar Association, the professional association of African-American attorneys.
- In 1934, the **Tribune** fought, through its news and editorial pages, to help end race riots in Chester, PA where movie theaters were segregated and where black children went to "for colored only" schools until they reached the 11th grade.
- In 1937, the **Tribune** joined with the North Philadelphia Civic Betterment League and black veterans organizations to sponsor America's first Clean Block Campaign.
- In 1938, E. Washington Rhodes, was elected as a state representative in the Sixth Legislative District.
- In 1947, the **Philadelphia Tribune** Charities was founded to assist the community's needy, to foster community pride and civic betterment, and to encourage worthy students through scholarship aid.
- In 1962, E. Washington Rhodes, the **Tribune's** publisher was elected president of the National Newspaper Publishers Association.
- Founded as a forum for African-American progress and justice, the **Philadelphia Tribune** is a broadsheet-sized paper published twice weekly-- on Tuesdays and Fridays-- and its tabloid Metro edition is published each Thursday. The combined readership of the **Tribune** publications is 300,000 persons. **The Philadelphia Tribune** is audited by Audit Bureau of Circulation (ABC) and Certified Audit of Circulation (CAC), and is a member of the National Newspaper Publisher's Association (NNPA). Formed in 1940, the NNPA is the oldest trade association for African-American media, and is currently the nation's largest association for African-American print organizations. In 1991, Robert W. Bogle began a two-term as NNPA's national president.

**The Philadelphia Tribune
Publishers/Presidents**

Christopher James Perry	1884 - 1921
E. Washington Rhodes	1921 - 1970
Eustace A. Gay	1970 - 1973
John A. Saunders	1973 - 1976
Alfred L. Morris	1976 - 1980
Waverly L. Easley	1980 - 1989
Robert W. Bogle	1989 to present

###

A. W. E. ANNUAL CONFERENCE IN SESSION

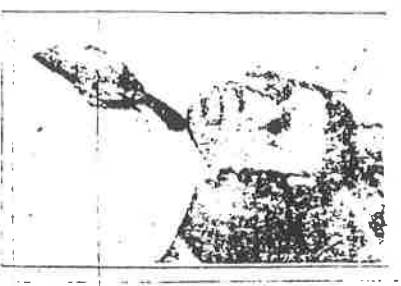
The Sage of Race Journalism Quietly Passes Into the Great Beyond

THROUGH ATTEND FUNERAL SERVICES OF EDITOR OF PHILADELPHIA TRIBUNE

FIRST WOMAN CHOSEN AS JUROR IN MURDER CASE

In the History of This Common- wealth to Serve on Jury Before Judge Barrett.

ONE OF THREE ON THE PANEL



Miss CONNELLIA WHITE

The first time in the history of the Commonwealth a woman was called to serve on a jury in a murder case, when Miss Connellia White, a resident of 1111 N. Park Ave., moved on a jury to take part in the trial of the case of the murder of a woman.

LOCAL BUSINESS ASSOCIATION PAYS

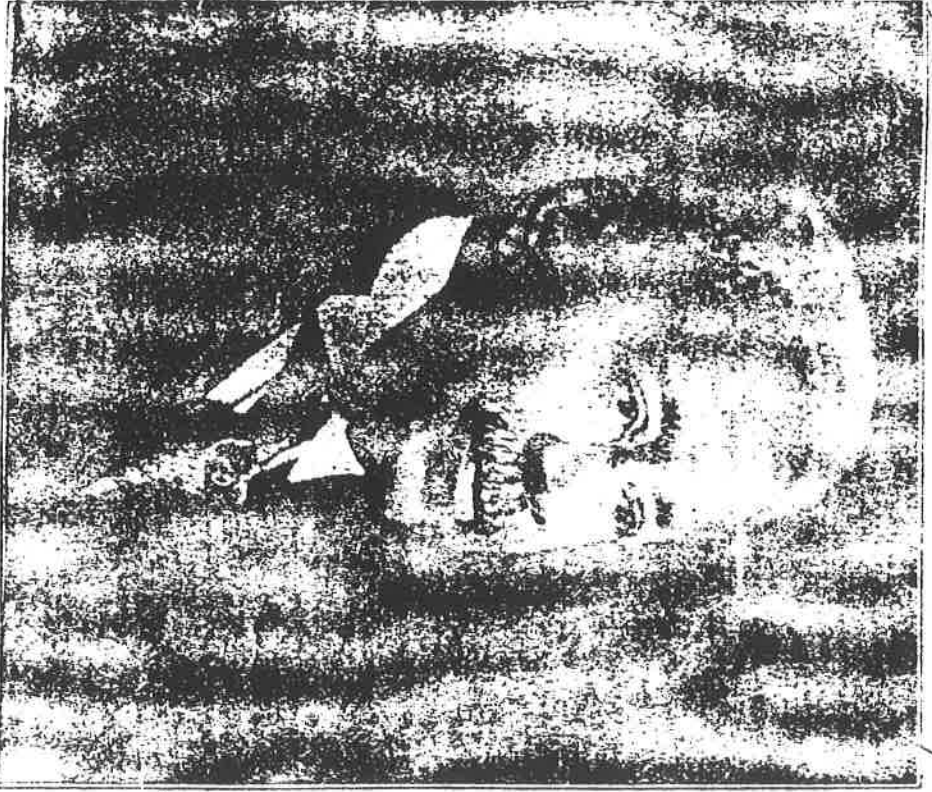
Held at the Central Presbyterian Church, Where They Pay Their Last Tribute of Respect TO THIS GRAND OLD SCRIBE.

Thousands of people of all races gathered in front of the handsome Central Presbyterian Church today to pay the last tribute of respect to the late James P. Piercy, a resident of 1111 N. Park Ave., who died at his home and here at Central Presbyterian Church last night.

A family service was held at the Central Presbyterian Church today, May 21, 1921, at 11 o'clock A. M. The service was held in the presence of a large number of friends and relatives. The service was held in the presence of a large number of friends and relatives.

The funeral service was held at the Central Presbyterian Church today, May 21, 1921, at 11 o'clock A. M. The service was held in the presence of a large number of friends and relatives. The service was held in the presence of a large number of friends and relatives.

His Work Completed, Goes to Reward



THE LATE CHRISTOPHER JAMES PIERCY, SR.

BRIEF SKETCH OF THE LIFE WORK AND CAREER OF CHRISTOPHER J. PIERCY

His Journey From Childhood to Death a Record of Brilliant Ac- complishments, an Example OF NOBLE CHRISTIAN LIVING.

In a life of unexampled Christian heroism, in a career which the tributes of the people of Philadelphia and the people of the world have called a record of brilliant accomplishments, an example of noble Christian living.

The late Christopher James Piercy, Sr., was born in Philadelphia, Pa., on May 1, 1857. He was educated in the public schools of Philadelphia and at the University of Pennsylvania.

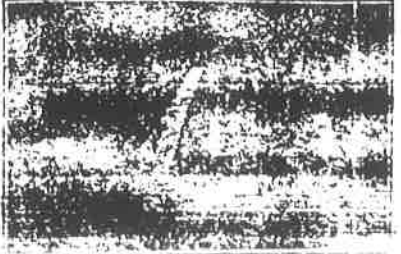
As early as 1877, he conceived the idea of seeking publicity for the rights of the people. With new ideas he sought to do the best of the work of the people.

In 1880, his persistence was rewarded when he secured regular employment as a writer for the "Morning Star," one of the best-known papers of the most prominent business paper for the time in this city.

The very central institution in the life of the people, the church, was the one to which he turned for his inspiration and for his work.

SIGNAL HONOR SHOWN PROMINENT PASTOR BY CHURCH

Members and Friends, Who Tu- Out in Large Numbers to Hon- or Dr. Harrod on the Occasion OF HIS FIFTH ANNIVERSARY



DR. W. A. HARROD

The very central institution in the life of the people, the church, was the one to which he turned for his inspiration and for his work.

REV. DR. HATTINIA HIGHLY HONORED

1950-1951

for the establishment of a settlement home to which to send the children of the families of the prisoners of the concentration camps. The first step was to get the families in New York and help them find a place to live. The first step was to get the families in New York and help them find a place to live. The first step was to get the families in New York and help them find a place to live.

It is written, "one of the Philadelphians," and the entire scene is set in Philadelphia. The entire scene is set in Philadelphia. The entire scene is set in Philadelphia.

with "help in the work of this time" and "to help him in his fortune and his estate."
—*Franklin*, 1804:17. "And the necessity of the Lord is from exalting them that fear him, and his righteousness unto a former part of this time."
—*King and Bennett* (Franklin) 1876:17. "The 'privy' of blood described here was the 'secrecy' of blood prelatism."
—*Franklin*, 1804:17. "The necessity of the Lord is from exalting them that fear him, and his righteousness unto a former part of this time."

1. That mercy, with its extent and power
2. From salvation to redemption,
3. That's patient to be blessed
4. That's patient to be blessed
5. That's patient to be blessed
6. That's patient to be blessed
7. That's patient to be blessed
8. That's patient to be blessed
9. That's patient to be blessed
10. That's patient to be blessed

The mercy of God is handling down the inheritance to the generations after him, who will be born into the special favour of that kingdom thereby.

5. This is the unique and beautiful power of the Christian faith. No other faith can do this. It is a brilliant contrast with the strength and the ministry of God himself.

The boundary pillars were built by Joshua, Joshua's E. H. Brown.

NOTICE.

[illegible]

Wavelengths of the Infrared Spectrum

[illegible][illegible]

Nashville, Tenn., May 18, 1914.

HENRY A. MOYD
Philadelphia Pa., May 14, 1961

Sister H. Perry,
The Philadelphia House
Fort Mifflin Road
with sincere prayer of your Father
and Mother, and we have to offer you a
good afternoon sympathy. We
know your father too well to
offer you our deepest love.

Epitaphs: Civic, home, school, and Room 401 American Automobile Association Children's Museum. The crowd shared children's Museum's first floor and entered the one

the death of Mr. Carl J. Perry
MATTIE A. MONTEITH, 804
B
SHIP SURVIVOR OF THE LATE
WORK AND CAPTAIN OF CRUISE
FORREST J. PERRY.
(Continued from Page 1)
our people here in Philadelphia
from his children were always

[illegible]

1. The first step in the process of identifying a problem is to recognize that a problem exists. This is often done by comparing current performance with a desired state or goal. If there is a significant difference, a problem is identified.

A commanding figure in political circles, with a long record of leadership in the labor movement, he has been elected to the Senate seat of Connecticut by a landslide vote.

[illegible]

In Kentucky his services were so valued that he was appointed to the post of chief interpreter of the people.

He was the first of the Negro in America, and an extraordinary interpreter.

When Ignatius Donnelly was also chief agent of Philadelphia, among the first appointments he made was that of Skip Perry to be Peony Agent for the American Association, and this position he held for twelve years.

noting the fact of his rare location at the Sheriff's office—about that of a gentleman. In fact, he had the distinction of being the first of his race to be granted an inspection in the Missouri Prison.

JUDGMENT OF THE TRIBUNAL

The death of Charles J. Perry, who

Through the long years that I have known him and enjoyed his fellowship I felt a constantly increasing admiration for the many, impressive qualities that have endeared him to a host of friends, both in Philadelphia, the city of his adoption, and elsewhere throughout the country where he was a frequent and

[illegible]

McGILL, A. L., and W. A. L. 1973. The
effect of temperature on the growth of
the rainbow trout, *Salmo gairdneri*, in
relation to the rate of oxygen consumption.

[illegible]

**SIGNAL HONOR
SHOWN PROMINENT
DASTBY CHURCH**

[illegible]

the ordinary school system. Mr. Mendenhall, however, points out the fact that the delivery of a system of training for the solution of the problem is not in itself a solution, but is a wonderful situation in which the student is able to find his own way through the maze. He says that the only way to solve this problem is to give the student a good deal of freedom, and to let him find his own way through the maze. He says that the only way to solve this problem is to give the student a good deal of freedom, and to let him find his own way through the maze.

[illegible][illegible]

The hospital is based on the fact that those of the staff in the two-hour shift are not working a complete shift. This is a deviation from the normal of working a full shift. The hospital staff must be of value to the hospital following continuing education.

THE UNIVERSITY OF CHICAGO

(Continued from Page 1.)

case of Robert Murr, 415, Harvard street, who was arrested by the police with the master of Mrs. Cushman Smith at her home, 1728 N. 2nd street.

MARRS 19

Mrs. White was one of three on the board. The other two residing "shop" had emigrated to "cupies" situated in various parts of the country.

WE and Mrs. Alfred W. Garrison
 2123 Reed street, wish to thank the
 friends for expressions of kind-
 ness and sympathy and for the many floral
 tributes upon the death of Uncle, Mrs.
 Martha Allen Clark.
 * * * * *
 CARL O. THOMAS

Mr. and Mrs. Alfred W. Chester, which to having expressed their appreciation to Mr. Walter W. Cross, in relation to the very nice, efficient undertaking, for the many fine, efficient and educational manner in which he took care of the body of their mother, Harriet Alice Vassar, and for the kind and sympathetic manner in which he conducted the funeral.

Site. Critics of Cullin advise to thank the die-makers, sailors, fishermen and minkie who helped to make the great fishing show what a tremendous success. A word of appreciation is also extended to the patrons of the show who responded so enthusiastically to efforts to enter them.

during the summer.

AMONG THE CLUBS.

COLORED WOMEN'S EXCHANGE.

The Colored Women's Exchange held its regular weekly meeting on Monday evening at the home of Mrs.

Tharion, Hoppin, 250 p., 1968, 1969). Considerable bioassay work has been done, and plans discussed covering future activities of the organization.

The barrier which was recently erected, and the Al-Bihar Concert in which Mme. J. N. W. Holton, Secretary, presided, of the Philadelphia Metropolitan Council, before an international audience, were both very successful. The *etiquette* from which emanated the

LAST MEETING.
The club of which Mrs. Charles Hopkins is president and Miss J. E. Vining, secretary, was organized Tuesday, November 1, with only a few members but the membership has steadily grown to the present number of 130. The ladies are engaged in sewing, crocheting, and making and painting.

THE
JOURNAL OF
THE
ROYAL ANTHROPOLOGICAL INSTITUTE

COLORED WOMEN'S EXCHANGE

The colored Women's Exchange held its regular weekly meeting on Monday evening at the home of Mrs. Martha Hopkins, 124 N. 2nd street. Considerable business was transacted and plans discussed covering future activities of the organization. The hair which was recently given, and the All-Star Concert in which Miss J. N. W. Hodson, soprano, participated, were discussed.

The club, of which Mrs. Thorne

Hopkins is president and Miss J. Thelley, secretary, was elected at November, 1920, with only a few members but the membership has steadily grown to the present enrollment of 150. The ladies are engaged in sewing, crocheting, oil painting and pasting.

Time 00:00:00.000



Christopher James Perry, Sr.
1856-1921
Founder of the country's oldest continuously published African-American newspaper.



He initially entered the political arena and his work earned respect in City Hall. As his influence grew, so did his newspaper. When Southern Blacks flocked to the city for independence, the *Liberator* expanded news coverage and circulation to include their home state.



Christopher Perry was born in Birmingham, Alabama, in 1856. He received a liberal education and he was raised by his father, a railroad worker. After graduating from high school, he was urged to study law, but young Chris wanted to be a printer/publisher.



He attended night school and worked for a day newspaper, writing a weekly column on local events and other social issues. Disappointed at his position, he was urged to study law, but young Chris wanted to be a printer/publisher. He was soon involved by leading African-Americans in his adopted city.



At first, he edited news of social events, church meetings and civic programs. Soon the paper began to catch on. Circulation grew and he moved to the Black community. The paper began to catch on. Circulation grew and he moved to the Black community.



The paper was known and respected among the entire Eastern Seaboard and doing with recognition and respect. Perry came the need for further expansion. In 1912, a larger staff and modern press were needed for further expansion. In 1912, a larger staff and modern press were needed for further expansion.



Perry believed that "for my people to make progress, they must be educated. They must be educated so that they can speak out against injustice." In 1911, he was elected to the Alabama House of Representatives, where he fought for African-American interests. During his tenure, he was elected to the Alabama House of Representatives, where he fought for African-American interests.



At 28, Perry was ready to go into publishing. With little money and much study, he laid out the first issue of the *Dissemination Liberator* in 1884. Working out of a tiny office, he was able to produce a copy every month and soon force it on.

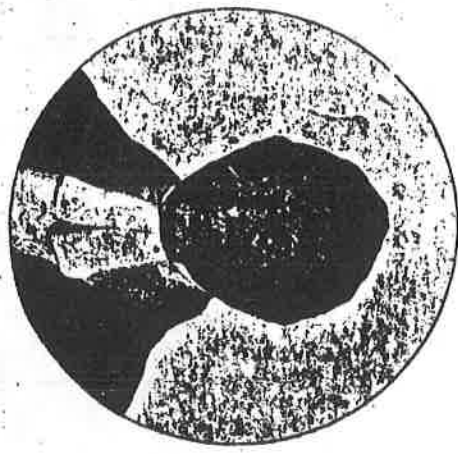


Perry used the paper as a forum for criticism against discrimination and the economic and political conditions of the time. He fought for better jobs, better housing, and for African-American representation in government.



The extraordinary example set by Perry and the cooperation of his family after his death in 1921 have made the *Dissemination Liberator* the oldest continuously published African-American newspaper in the U.S. - 109 years and still serving the Black community.

Allen Thomsen & Co. Minneapolis



STEPHEN H. GLOUCESTER
Founder of Lombard Central Presbyterian Church

Historical Resume of Lombard Central Presbyterian Church

By JOHN D. JONES

Lombard Central Presbyterian Church had its origin when seventy-four (74) true, trustful, and tried communicant members of the, then existing, Second Presbyterian Church formulated a petition to be set aside as a separate Church, and presented the same to Presbytery in 1844.

Presbytery, after a considerable opposition, granted the petition and formed the new Church.

After due notice being given these Seventy-four persons comprising the "New Church" met in the First Church and were regularly organized by the Committee from Presbytery, appointed for this purpose.

The result of this, meeting was the selection of the "official" name of the Church,

LOMBARD STREET CENTRAL PRESBYTERIAN CHURCH, the reception and adoption of the Confession of Faith, the rule of Government and Book of Discipline, of the Constitutional Presbyterian Church in the United States of America.

Also at this meeting two (2) Ruling Elders, in the persons of William Brown and Robert Jones were elected and later ordained. By this act and the selection of the Rev. Stephen Henry Gloucester as Moderator and Elder Robert Jones as Clerk, the Session and the Church was fully organized.

1844-1894

Author/compiler of Lombard Street Central Church

Lombard Central Presbyterian Church

Up until the year of 1853, the pulpit was filled by stated supplies, among whom was the Rev. Henry Barnes, just ordained, a son of Rev. Albert Barnes, Pastor of the Washington Square Church.

After this the Rev. Ennals Adams, a licentiate of the A. M. E. Church, was secured as stated supply until further consideration. In May, 1853, he was received as a member of Presbytery and elected Pastor and continued to serve until 1856.

The pulpit was then vacant until September 1856, when the Rev. Benjamin F. Templeton became Pastor and continued as such until his death on February 6, 1858. He left an orphaned son who later joined our Church, studied for the ministry and for years was the successful Pastor of the Church in Reading, Pa., that Rev. John Gloucester had founded. I refer to Rev. William T. Templeton.

X The pulpit now vacant was filled for varying periods by stated supplies when in 1859 John B. Reeve of New York, then a divinity student in the Theological Seminary there was asked to pay us a visit and spend as much of his vacation with us as he thought best. He came and filled the pulpit until September. On January 10, 1861, he was unanimously chosen Pastor and also notified. In response to which he said he would probably accept as soon as he had completely finished his studies.

On June 4, 1861, The Fourth Presbytery met in the Church and received, examined, ordained and installed Reverend John Bunyan Reeve Pastor.

In speaking of Reverend Reeve's qualifications, Doctor Albert Barnes said, "He would be an honor not only to the Church but to the Presbytery."

Rev. Reeve remained Pastor until September, 1871, when he went to Washington, D. C. (established the Theological Department of Howard University, and became its first Dean. Doctor Reeve remained in Washington, D. C., until he assumed the Pastorate and was officially installed on September 5, 1875, remaining Pastor and Pastor-Emeritus until his death in 1916. X

After this the following Ministers served as pastors in the following rotation: Rev. William Griffin, Rev. William L. Innes, Rev. J. L. McCrory, Jr., and our present Pastor, Reverend L. S. Coleman.

Handwritten notes:
Hillel
D. Reeve
pastor
Lombard
Central
1861-1871
1875-1916
to 1916

Lombard Central Presbyterian Church

Street.

The corner-stone was laid in August, 1846. The outside construction of the new building was finished and worship began in the Lecture Room on January 3, 1847. In taking notice of the great amount of personal sacrifice made in those days we note that the collection for that day was \$192.52½. This seems almost phenomenal at such a time, when we compare it with now.

Through a suggestion made by an Englishman, Mr. Charles Roe Smith, that Rev. Gloucester visit England and secure financial help, it was decided that he (Rev. Gloucester), would make such a visit and for such a purpose.

Rev. Gloucester left for England in February, 1847, with letters of introduction from Mr. Smith and others, to friends there and returned in January, 1848 (11 months later), having succeeded in bringing home with him between Three (3) and Four (4) Thousand Dollars after all expenses had been met.

The new Church was now nearly finished and in February, 1848, was dedicated to the service of Almighty God, the Father, Son and Holy Ghost by solemn and appropriate services.

At this time began the use of a pulpit Bible, presented to the Pastor while in England and a black silk gown, also presented to him with the promise that it would be worn, a custom then prevailing in Churches of all denominations in the British Isles.

The Bible was used for more than fifty years on the pulpit and in the possession of the Church to-day.

The active use of this Bible ceased upon the presentation to the Church of the Bible now in use, given in the memory of Francis Wood, for years a very ardent and useful member and officer of the church. In the musical end of the service, in the Sabbath School and in the business end of the Church he was particularly active.

A very noticeable fact was that the Church now finished at an approximate cost of Fourteen Thousand (\$14,000.00) was nearly paid for. After giving great credit to the Pastor and the members of the Church for their enterprise, toil and perseverance, "The Christian Observer" said that "They have now one of the neatest and most elegantly furnished Churches in the city."

Rev. Gloucester died May 21, 1850, at the age of 48 years and was buried with appropriate services on May 28th, in charge of very eminent clergymen. His remains were placed in the vault in the front of the Church and a monument erected over it. The monument remains until this day; a period of 84 years.

The Church mourned at the death and felt the loss of their earthly leader, but thankful to God, the spirit of harmony prevailed and comfort was found in the sweet assurance "that God was too wise to err and too good to do His creatures harm."

In 1849 the Charter was granted and when our Semi-Centennial was celebrated in 1894, four of the original signers of this Charter were still living in the persons of John McKee, James A. Potter, Guy M. Burton, and Robert Jones.

(3)

Lombard Central Presbyterian Church

The congregation then decided to worship in the Free Presbyterian Church of Moyamensing until the ensuing September.

Prayer Meetings (both General and Female) were begun and the administration of the "Lord's Supper" was established. The first celebration of this Sacrament was held on the second Sunday in September, 1844.

Later a Congregational Meeting was held, being moderated by the Rev. Robert Adair at which the Rev. Stephen H. Gloucester was elected "stated supply" for a period of one (1) year, and on November 20, 1845, was elected Pastor.

In order to foster and keep up a deep spiritual interest, "The Session" set apart the first Sunday in September (the Sunday previous to their First Communion) to be spent in Fasting and Prayer.

A standing rule was then established that the Session along with the Pastor visit all communicant members previous to the administration of the Lord's Supper. The custom of giving "Tokens" (a custom then prevalent in the Church in Scotland) to all communicants, thus enabling the Session to keep a record of those present and of those who absented themselves.

In this year (1844) the first delegate to Presbytery was elected and sent with all the records.

The Sabbath School was started with the following official staff: Robert Jones, Superintendent; Joseph Gardner, Mary Green, Henry Clark, and others as Teachers.

The Trustee Board was elected and the following Officers named: John P. Worthington, President; George Roberts, Treasurer; William Lave, Collector; Levi Bundick, Secretary; John Winrow and Thomas Lloyd, Wardens; Richard Edwards, Sexton; George Potter and Henry Smith, Committee.

The first place of regular worship was a small brick Church near 8th and Carpenter Streets, this was so far from the homes of a great many that they would come in the morning and stay all day, bringing their lunches with them.

The Board with the Pastor worked hard and by August, 1845, had accumulated One Thousand Dollars (\$1,000.00), which with money raised by James Proseer, a lot (\$54.78) with two (2) wooden shanties, built upon it situate on Lombard Street, East of 9th, was bought for Four Thousand Dollars (\$4,000.00).

The first or ground floor of these wooden shanties was so altered as to be used for a place of worship, the second floor being rented so as to bring in some income, and on October 17, 1843, was opened with prayer and appropriate services as our "first place of worship," as it were, we are now worshipping under our own vine and fig tree.

We note here that the people had a mind to work and worked for in this year a fair was held in the "Shanty" netting an amount of \$211.58-½ (for they had ½ cents then).

In 1846 contracts were entered into for the erection of the new building (our present structure) and while building, the Church worshipped in Masonic Hall on 11th Street below Pine

(2)

Lombard Central Presbyterian Church

Centennial Hymns

(Tune America)

1.

We thank Thee, Father dear,
For these past hundred years,
Of our great Church.
We've held the banner high,
Ready to do or die;
In these past hundred years
God's blessed our Church.

2.

For her our prayers shall rise,
To God above the skies,
Preserve our church;
Thou who art ever nigh,
Guarding with faithful eye,
To Thee alone we cry,
Preserve our Church.

3.

May we in this great age,
Honor and glorify
Our noble faith;
When the wild tempests rage,
We can be bold and brave;
This noble church to save
May we be found.

by Andrew Williams

Our Anniversary Battle Hymn
(Tune, Battle Hymn of the Republic)

1.

In Eighteen Forty-four in Philadel-
phia a Century ago
Our Church was born on Shippen
Street as history will show,
A hundred years of service, to the
public here in town,
March on great Church, march on!

Refrain:

Glory! Glory! Halleluiahl
Glory! Glory! Halleluiahl
Glory! Glory! Halleluiahl
March on Oh Church, March on!

2.

Through toils and and strife through
many years we've had both joy
and tears
For Satan tried his very best to cause
us grief and tears,
We put our trust in Christ and He
has dried up all our tears,
March on, Oh Church, march on!

Refrain:

3.

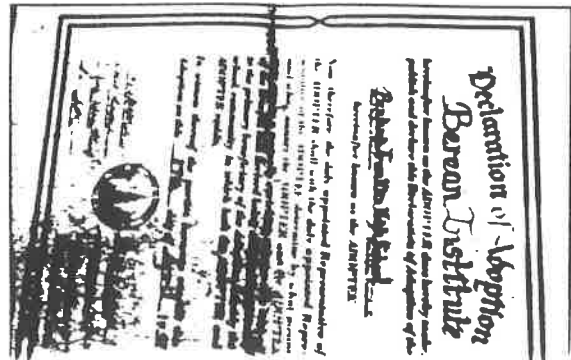
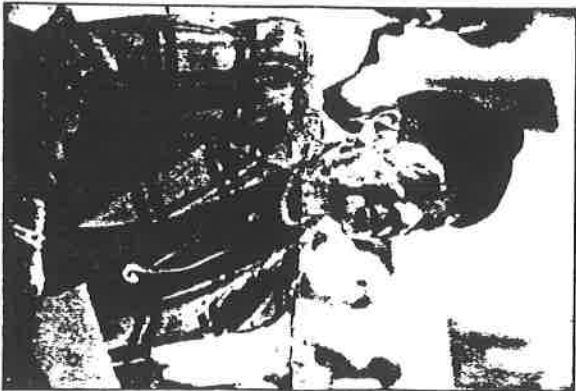
With heads erect and hearts aright
the future we will face,
With Christ our Captain leading on,
we will not be disgraced,
We'll hold the banner higher still
with firm and willing hands,
March on, Oh Church, march on!

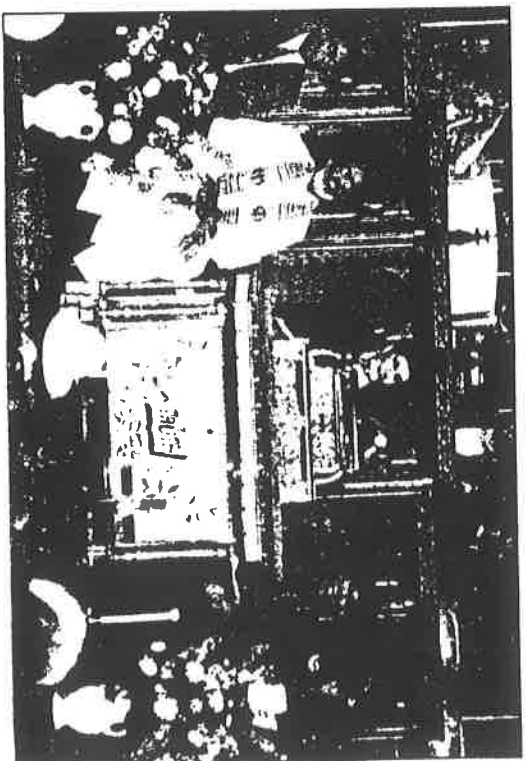
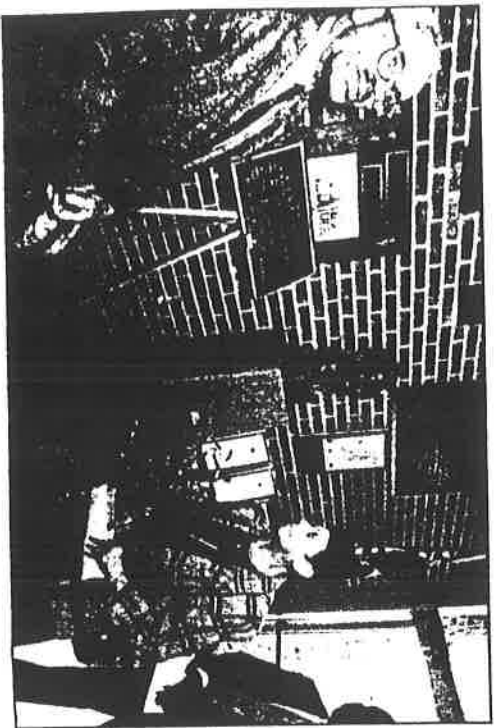
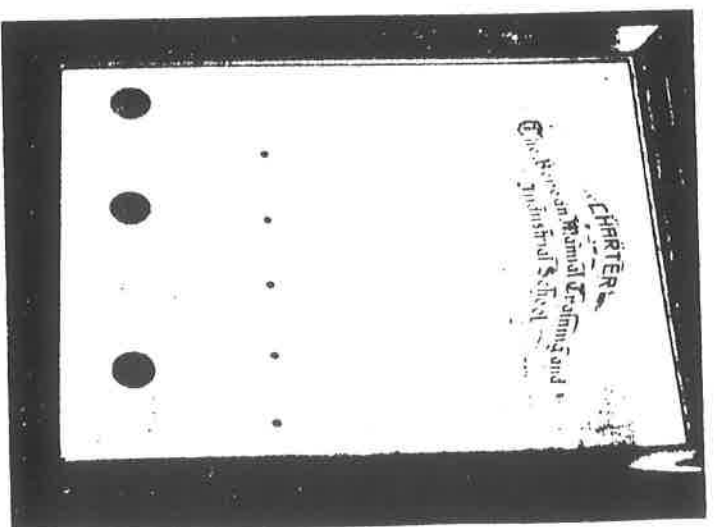
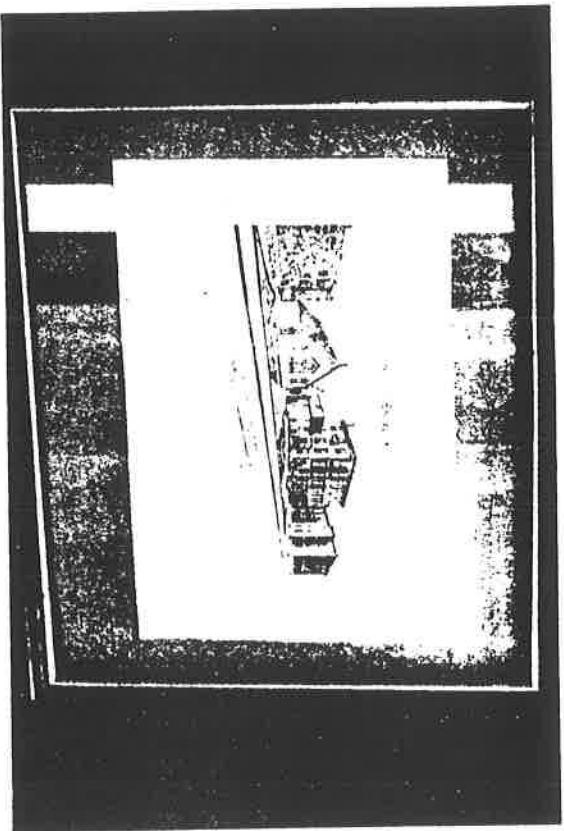
by A. Williams

95th ANNIVERSARY

Photos by Charles...

Berean Institute celebrates 95th year of service and commitment





Reeve Memorial marks 70th year of witness

(Tribune staff report)

Today marks the 70th anniversary of Christian witness for Reeve Memorial United Presbyterian Church, whose members will celebrate with a banquet at Pinn Memorial Church, 54th Street and Wynnfield Avenue, at 7 P.M.

Past and present outstanding members include Judge Herbert E. Millen, who was the first to become a member of the General Council of the Presbyterian Church and first to be appointed director of public safety and judge of the Municipal Court; former city Councilman James H. Irving; Alma Harlee, who was a member of the Board of Christian Education; Christopher J. Perry, founder of the Philadelphia Tribune; Elder Ernest L. Strother, Sr., the first male to become moderator of the Philadelphia Presbyterian Church; Rev. George F. Ellison, first vice moderator of color in

the Philadelphia Presbytery; Dr. Gladys E. Nixon, the first to be installed as the moderator of the Presbyterian Women in the Presbytery of Philadelphia, and Dr. Marecha Neil E. Young, first Black woman to be a district superintendent in the Philadelphia public schools.

By the end of World War I in 1918, the Black population in West Philadelphia had shown growth. Many of the new residents had been members of the Lombard Street Presbyterian Church, Ninth and Lombard streets, whose pastor was Rev. John Bunyan Reeve, D.D. Leaders of this group included mortician James H. Irvin; Tribune founder Perry; William M. Salter and Jasper L. Brown. The living rooms of these men served as meeting places for prayer and Bible study. Sunday school was held in the home of Mr. and Mrs. James H. Irvin at 24 S. Ruby St.

*The Phila. Tribune
(1991)*

History of Reeve Memorial United Presbyterian Church

50th & ASPEN STREETS
PHILADELPHIA, PENNSYLVANIA 19139

CHAPTER I: REEVE HISTORY 1920-1959

(Black Presbyterian Pioneers in West Philadelphia)

by

ELDER GLADYS ELLISON NIXON, Ed.D.

April, 1982

"A new congregation is most often the result of a merging of dreams by a people, a pastor and a Presbytery." — JAMES A. GITTINGS, A.D. MAGAZINE, 10/81

In reviewing the history of Reeve, two Bible verses recur again and again:

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven." — GEN. 28:12

"Where there is no vision, the people perish." — PROV. 29:18

By the close of the First World War, in 1918, the black population of West Philadelphia had shown marvelous growth. Many of these new West Philadelphia residents were from South Philadelphia. Some had been members of the Lombard Street Central Presbyterian Church, 9th and Lombard Streets, where they knew at first hand the remarkable ministry of Rev. John Bunyan Reeve, D.D. Since there was no black Presbyterian Church located in the section of Philadelphia west of the Schuylkill, leaders of the community appealed to the Presbytery of Philadelphia to organize a mission work in the West Philadelphia area. The leaders included James H. Irvin, Mortician, Chris I. Perry, Founder of the Philadelphia Tribune, William M. Salter and Jasper L. Brown. The living rooms of these men served as meeting places for prayer and Bible study for groups of West Philadelphia Presbyterians and their friends. Sunday School was held in the home of Mr. and Mrs. James H. Irvin at 24 S. Ruby Street. Later a room was provided for worship at Ruby and Ludlow Streets, through the generosity of Mr. Irvin.¹

Dr. William P. Fulton was Superintendent of Missions in the Philadelphia Presbytery at this time. Dr. John W. Lee was the Field Representative of Colored Work in the North, and Rev. Eugene A. Mitchell was the assigned worker in the Philadelphia area mission field from January, 1918 to June, 1920. In May of 1920, while attending the Presbyterian General Assembly in Philadelphia as a commissioner from the Knox Presbytery of Florida, Rev. George F. Ellison met and conferred with Dr. Fulton and Dr. Lee. Rev. Ellison knew these men well, having worked with them for several summers while a student at Lincoln University. When asked to consider assuming responsibility for the developing West Philadelphia Mission Program, Rev. Ellison let it be known that when and if a location more favorable than the Ruby St. site could be found he would be glad to consider the invitation further.² He recommended the site at 50th and Aspen Streets.

In September of 1920, the changed location was agreed upon. On November 10, 1920, the Presbytery of Philadelphia purchased a chapel on the corner of 50th and Aspen Sts., on a lot 50 x 150 feet, at a cost of \$6,000. The lot was shaded by large trees providing opportunity for outdoor evangelistic services and youth activities. The chapel had a steeple with a bell which was vigorously rung each Sunday morning by the sexton, Elder Oliver Russell.

On November 21, 1920, a picture was made of the group, who were holding the first service in the chapel, which held fifty chairs.³

They were starting this new venture, establishing a new Presbyterian Church with true pioneer spirit.

In February of 1921, this group was formally instituted as a church by the Presbytery of Philadelphia. They named the new church in honor of the distinguished and venerable black pastor who had served the Lombard Street Central Presbyterian Church for half a century—1861 to 1871 and 1874 to 1913. Dr. Reeve had also served as Professor of Theology at Howard University from 1871 to 1873. He was known, loved and respected by the students of theology at Lincoln University. He participated in the ordination of Rev. George F. Ellison when he was ordained by the Chester Presbytery in 1910. Rev. Reeve was Pastor Emeritus of Lombard Central from 1913 to his death in 1916. The new congregation thought it fitting to name the new church in memory of this great man of God.⁴

Twenty-eight persons signed as charter members of Reeve Memorial Presbyterian Church and fifteen congregational members were pledged to support the work.⁵ None of the community leaders, named in the first paragraph of this narrative, joined the organized Reeve Church except James H. Irvin, who brought his letter from Central Presbyterian Church in September, 1922 and remained a faithful member until his death—October 5, 1948.⁶

The Rev. George F. Ellison, A.M., S.T.B., was called by the Reeve congregation in June, 1921, after two successful pastorates in Florida. He was formally installed as pastor on November 17, 1921. The record of his courtship by the congregation and his joyful acceptance of the challenge offered by this virgin mission field is told in the 20th Anniversary Bulletin.⁷

In three short years a Reeve Building Fund Drive was well underway. The record of fund raising has been told in detail by the late Henry A. Fisher who was the church secretary. Mr. Fisher was the father of Elder Louise Jefferson and Deaconess Helene Lawrence, active members of Reeve in 1982. He noted that the first \$50.00 for the Reeve Building Fund was raised by a Sunday School and Daily Vacation Bible School scholar, Laura Friar, now Elder Laura Wesley, an active Reeve member in 1982. The money was raised by the sale of paper bricks at \$.05 each.⁸ The Building Fund Drive raised \$2,000.00.

Rev. Ellison had immediately established a Daily Vacation Bible School on his arrival in 1921, which was unique, very successful and the only one in the area at that time. This program continued to flourish through all the years of Rev. Ellison's pastorate, lasting four to six weeks each summer. The fact that hundreds of boys and girls came each summer to participate in the excellent program of study provided by Reeve teachers has been documented by annual photographs of the group made through the years of Dr. Ellison's ministry.⁹ The Daily Vacation Bible School of Reeve Church never failed to win awards and commendation from the Presbytery and Community groups from 1921 to 1960.¹⁰ It continued under the direction of Elder Wesley and others.

Important events of the first five years included the ground breaking for the new building on Palm Sunday, March 30, 1924; the cornerstone laying, June 15, 1924 and the first service in the new church, November 9, 1924.¹¹ Again, Henry A. Fisher was the worthy scribe who faithfully reported these events. The members of the Building Committee appointed on January 24, 1924, were listed.¹² The Philadelphia Presbytery endorsed \$40,000 for the building fund. The Clinton Emanuel Endowment Fund gave \$10,000. Special mention was made of the Reeve Quartet organized by the Pastor, Rev. Ellison. This group went into every church of the Presbytery creating interest in Reeve Church. On Reeve Day, the second Sunday in January, 1924,

APPENDIX 3

1944–1994

Property of Isabelle Smith Elvey

TESTIMONIAL BANQUET

Honoring the Retirement of

REV. JOHN L. COLEMAN

Pastor

LOMBARD CENTRAL UNITED PRESBYTERIAN CHURCH

1937-1962

MCCALLISTER'S

1811 SPRING GARDEN STREET

Thursday, October 25, 1962

GREETINGS FROM THE SESSION

The Session of Lombard Central United Presbyterian Church wishes to offer our thanks to all who have made the Retirement Banquet of our Pastor, Rev. John L. Coleman, a successful, meaningful, momentous occasion.

His accomplishments over the past twenty-five years are in much evidence.

May the Lord keep him in good health and continue the fruits of his labor for many years to come.

Respectfully,

THE SESSION

GRE
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friends
coopers

It
Coleman
in which
tentative

members and
support and

Rev. John L.
bright future,
and con-

BOARD OF TRUSTEES

GREETINGS FROM THE DEACONS

Sincere congratulations and a wish that God will bless you.

Respectfully,

THE BOARD OF DEACONS

JOHN L. COLEMAN, Minister

John Laney Coleman was born in Terrell, Texas on July 25, 1896. After attending local schools, he enrolled at Lincoln University in Pennsylvania, where he studied for one year. He later attended the University of Minnesota and graduated with an A.B. degree. He continued his studies at McCormick Theological Seminary in Chicago where he received his B.D. degree.

Rev. Coleman has always been a "Builder." His first parish was the Senate Avenue Presbyterian Church in Indianapolis where he pastored for eight years. During this period, he relocated the church to a more residential section in North Indianapolis. For a while, he worked as a Probation Officer in the Criminal Court there, becoming the first of this race to achieve that distinction.

His next calling was at St. John's Presbyterian Church in Detroit, where he remained for three years.

In 1937 he was called to the Lombard Central Presbyterian Church, then located at Ninth and Lombard Streets. The church, at the time, was deep in lethargy and financial indebtedness. Through the leadership of Rev. Coleman and the efforts of a few dedicated people, the financial obligations were liquidated. Interest was revived and reached a point where the congregation decided to sell the old building and relocate in West Philadelphia. This action was effected in 1940. The site, located at 42nd Street and Powelton Avenue is a former Quaker Meeting House and is easily identified by its beauty, simplicity, and greenery.

Because of his continual concern about young people, he conceived the idea of a Parish House adjacent to the Sanctuary, which would meet the needs of the community. This dream has become a reality and there are plans for a greater use of this mortgage free building, in the immediate future.

His "building" has not been confined to the church. Both he and his wife, the former Ruth Charleston, who is presently a Librarian Supervisor, are particularly proud of their children and grandchildren. Rev. Coleman is also proud of his association with such organizations as the YMCA, NAACP, Frontiers, Lincoln University Conference Committee, Kappa Alpha Psi and many others throughout the years.

He plans to "spend" his retirement in travelling and working about his home in Williamstown, New Jersey. He has blessed those with whom he has had contact these many years and feels that he has received many blessings in return. He thanks God for providing him with such rewarding, enriching, unforgettable experiences.

PROGRAM

JOHN T. FREEMAN	Chairman Board of Trustees
INVOCATION	Master of Ceremonies
THE LORD'S PRAYER	Rev. Walter D. Bowen
INTRODUCTION OF MASTER OF CEREMONIES	Pastor, Tioga United Presbyterian Church
	Miss Isabel Coleman, Soloist, Senior Choir
	Mallotte
	Elder Carl M. Hackney
WORDS OF WELCOME	DINNER
INTRODUCTION OF MODERATOR	Mrs. Idelle T. Elsey
	Speaking for the Congregation
GREETINGS FROM THE PRESBYTERY	Rev. John Lynn
	Clerk of the Presbytery of Philadelphia
INTRODUCTION OF SPEAKER	Rev. Ellsworth E. Jackson
	Moderator of the Presbytery of Philadelphia
ADDRESS	Rev. J. Vance McIver
	Pastor, Union Baptist Church, Orange, N. J.
MUSICAL SELECTION	Combined Senior and Young Adult Choirs
	Mr. Russell Johnson and Mrs. Adeline Groce, Directors
GREETINGS	Rev. William F. Weter
	Executive Secretary Emeritus of the Presbytery of Philadelphia
	Dr. Benjamin F. Glasco
	Retired Pastor, Berean United Presbyterian Church
	Rev. George K. Davies, Ph.D.
	Pastor, Newtown Square Presbyterian Church
RECOGNITION OF OUT OF TOWN GUESTS	Mr. Eustace Gay, Editor, Philadelphia Tribune
GREETINGS FROM OFFICIAL BOARDS	
	Elder John S. Pitts
	Session
	Mr. Richard R. Alexander
	Trustees
	Mrs. Odessa Sabb
	Deacons
MUSICAL SELECTION — "Open My Eyes That I May See"	Scott
	Mrs. Elsie Stone, Soloist
PRESENTATION	Mrs. Jean Sample
THE HONOREE	Rev. John L. Coleman
BENEDICTION	Rev. Edgar C. Young, Th.D.

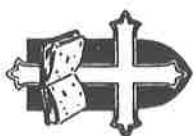
MENU

Fresh Fruit Cup	Hearts of Celery
Salted Nuts	Queen Olives
Snapper Soup	Banquet Rolls
Butter	Sherbet
Roast Young Spring Chicken	English Filling
Currant Jelly	Potato Croquette
New Stringless Beans	Shredded Lettuce and Tomato Salad
	French Dressing
Fancy Cakes	Neopolitan Ice Cream
	Coffee
Cream Mints	



IN MEMORIAM

REV. JOHN L. COLEMAN



*This was the noblest....of them all:
His life was gentle, and the elements
so mix'd in him that Nature might stand up
and say to all the world "This was a man!"*

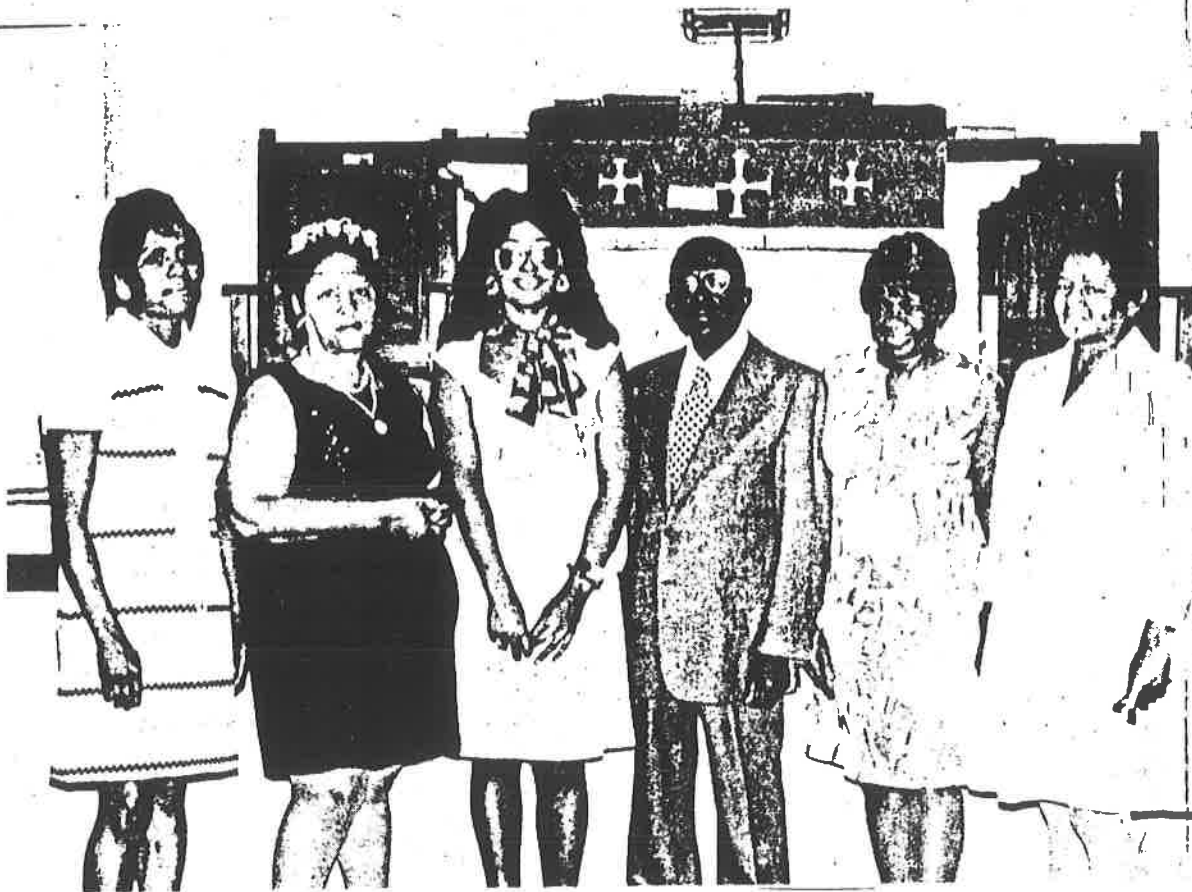
William Shakespere

SUNDAY EVENING, MAY 7, 1972
7:00 p.m.

LOMBARD CENTRAL PRESBYTERIAN CHURCH
42nd and Powelton Avenue
Philadelphia, Pennsylvania



Church of the Week: Lombard-Central P



THESE LOVELY LADIES are deacons of the Lombard-Central Presbyterian Church. Female deacons have been a long-standing tradition says pastor Harry Shaw(center). The pastor for nearly seven years, Rev. Shaw told a reporter, "They were here when I got here." Mrs. Gertrude Onque, chairperson, is not pictured.



The history of Lombard-Central Presbyterian Church has been described as probably the history of Presbyterianism among Blacks in this country, although it was the first church.

Lombard-Central, now at 10th and Powelton Ave., was the first church, and was pastored by Stephen Gloucester, said to be the son of the founder of Presbyterianism among Blacks in 1807.

Today, Lombard sits quiet in a neighborhood that once was

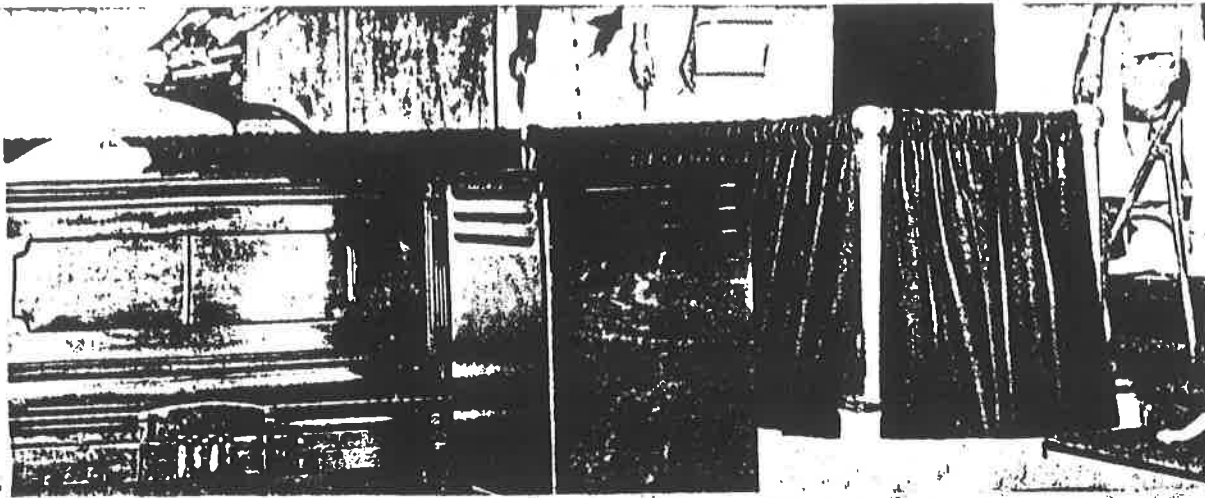
Liberty I

By Rev. Jas. A. Pollard,
Pastor, Zion Baptist Church,
Ardmore, Pennsylvania

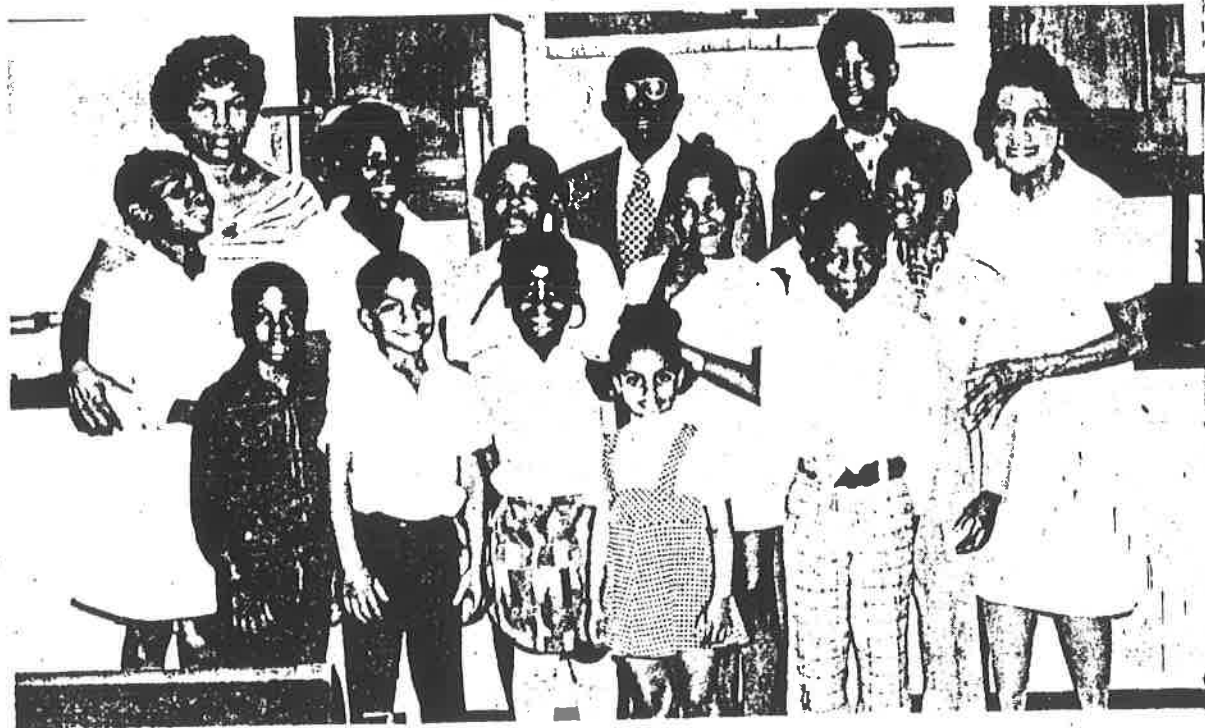
Once again, in our 200th year of nation, we are reminded of the principles for which America was established and for which we must fight. The foremost of these is liberty. This is a most noble ideal and one which every thinking person must affirm and propagate. America stands for Liberty, however, the ideal of liberty is not unique only to the United States.

Milleniums before Christ in Washington, Benjamin Franklin, Thomas Jefferson and Crispin Attucks, God had spoken through prophets that it was the duty of Godly men to proclaim liberty to the enslaved nation and people. Note well that Isaiah 25:10. Note well that Isaiah 61:1. That not until the Spirit of the Lord was upon him did he proclaim liberty, Isaiah 61:1. Also the same philosophy; the Spirit of the Lord was upon him therefore his duties was to proclaim Liberty has always been an important element in the lives of people. Samuel fought against the idea of Israel establishing kingship because he felt that would only negate the liberty to the people by God, 1 Samuel 8:18.

THE BIBLE speaks of liberty yet it is of the utmost importance that we truly understand the meanings and implications of the terms used for liberty as God presented and preserved them for us to analyze. To do a proper analysis of the Hebrew, Syriac and Greek terms used must be employed. This word means to cancel, and pardon. This is also the meaning of liberty, *sukkar*, the Hebrew word given significant. The term a



THE CHOIR OF LOMBARD-Central Presbyterian Church is the only choir in the church. Mrs. Ruth A. Gundy, president, James Kirkland, director.



THE SUNDAY SCHOOL of Lombard-Central Presbyterian Church is made up of these youthful members and is headed by Mrs. Virginia Moultrie, superintendent (extreme right).

Grandmother

Grandmother, we love you and the many things that you do,
Because you are the foundation of our lives, you help to mix the old with the new.

You reminded us of the valuableness of life
By showing to us the many

wonderful things that help to make living nice.

Your ideas and warmth will linger for generations to come,
Because you are the foundation of our family and even families yet to come.

R. Parker

**Second Macedonia Baptist Church
DAY CARE CENTER
A COMPLETE EARLY CHILDHOOD
LEARNING EXPERIENCE**

Your Child Will Make Friends In An Environment Geared
To Motivate Young Children.
Children Learn When Learning Is Enjoyable.

THE BIBLE speaks of liberty, yet it is of the utmost importance that we truly understand meanings and implications of terms used for liberty as God presented and preserved them for us to analyze. To do a proper analysis, the Hebrew, Syriac and Greek terms used must be employed. The Greek term for liberty is *apolutro*. This word means to cancel, forgive and pardon. This is also the meaning of liberty, *sukqan*, the Hebraic word given is significant. The term *der* is presented to show forth the quality of life that God would give for us. *Deror* means living existing in freedom. In other words, liberty is the quality of life in which there is no obstruction or impediment in your way to life and happiness. Is this not again the tenets of our country? All men have the right to life, liberty and the pursuit of happiness. All obligations to this are to be cancelled out.

You see, God would have us to live and be in liberty. Your world is full of tyranny and oppression. This is against the will of God and the Lord has made provisions for men to receive liberty. First, he sent his son to guarantee freedom for all who sincerely believe it, Saint John 8:36. Secondly, he has given of his Holy Spirit upon his people. This is the Spirit of Liberty hence the people in which he dwells are proclaiming it, even in a United States where fullness of liberty is not reality.

IN MEMORIA



EDDIE R. GUYE

In loving memory of my dear father who departed this life July 3, 1968. "THE HAPPY TIMES WE TOGETHER, WILL LINGER IN OUR HEARTS FOREVER."
Sedily missed by Wife Doshene

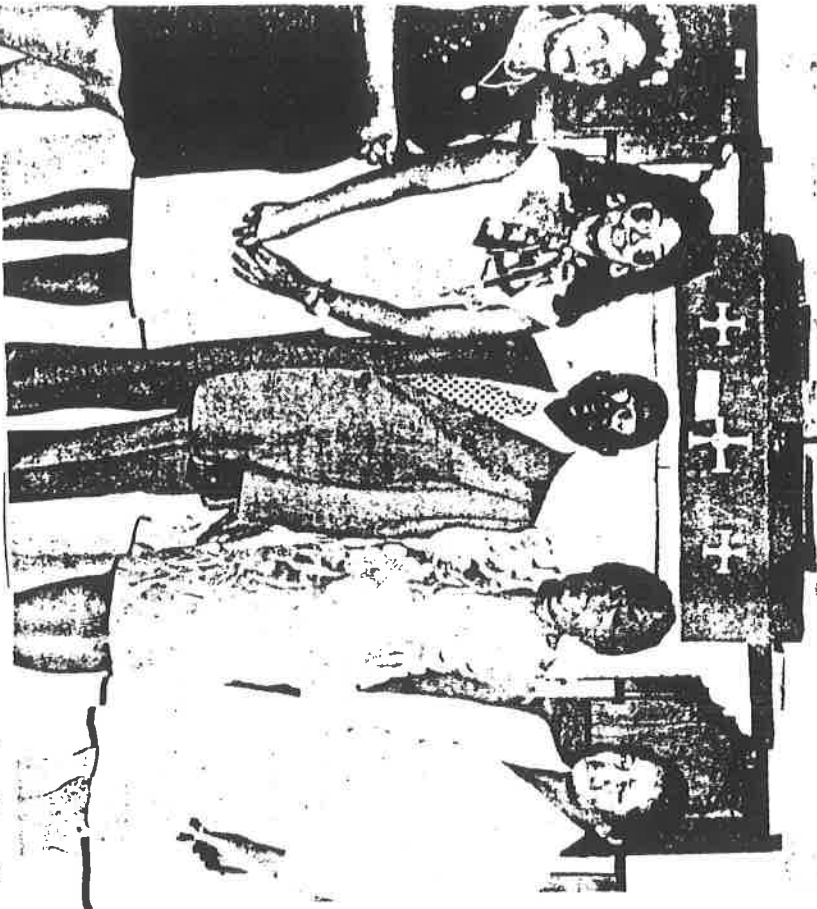
IN MEMORIA



REV. HARRY SHAW
... pastor

July 3, 1946
(132nd Anniversary - Lombard Central Presbyterian Church)

of the Week: Lombard-Central Presbyterian Church



The history of Lombard-Central Presbyterian Church has been described as probably the history of Presbyterianism among Blacks in this country, although it was not the first church.

Lombard-Central, now at 42nd and Powelton Ave., was the third church, and was pastored by Rev. Stephen Gloucester, said to be the son of the founder of Presbyterianism among Blacks in 1807.

Today, Lombard sits quietly in a neighborhood that once was up,

Liberty Is Godliness

By Rev. Jas. A. Pollard, Sr.,
Pastor, Zion Baptist Church,
Ardmore, Pennsylvania

Once again, in our 200th year as a nation, we are reminded of the principles for which America was established and for which we live and fight. The foremost of these is liberty. This is a most noble human ideal and one which every well thinking person must affirm and propagate. America stands for liberty, however, the ideal and idea of liberty is not unique only to the United States.

ADIES are deacons of the Lombard-Central Presbyterian Church. He been a long-standing tradition says pastor Harry Shaw (center). y seven years, Rev. Shaw told a reporter, "They were here when I rude Onque, chairperson, is not pictured.



then down, and is now on its way up again thanks to redevelopment and the influx of college buildings recently erected.

ITS CONGREGATION of 180 members or so is composed of mostly older members who have been with the church for a while. Although the church holds no prayer services during the week, it's Sundays are good and it maintains a community outreach program.

Lombard-Central sits on a plot of ground that creates the type of atmosphere which makes one think

The people of God must work to remove impediments and obstructions placed in the way of people by sin, nations and institutions. We must strive to make America, truly the sweet land of liberty, for liberty is Godliness. This is our task.

Attention Readers

COMING CHURCH EVENTS column is used solely to announce item interest. It is not for commercial usage and items in this column w announced only ONCE on the publication date CLOSEST to your affair. Th no charge for listing a coming event.

If you want your church announcement to appear in the Religious Section more than once, contact Mrs. Connie Odum in CHURCH ADVERT- at KI 6-1005, Ext. 38 or 46. There is a charge for advertising.

COMING CHURCH EVENTS must be submitted in writing (either PRINTED or TYPED) to Paul A. Bennett, Religious News Editor, at 520-26 16th Street, Philadelphia, Pennsylvania 19146.

MORTICIAN'S DIRECTOR

SELDON

EBENEZER WELSH
FUNERAL HOME

PRINTED AT HOME

A Tribute to

REVEREND HARRY W. SHAW

Saturday, April 7, 1975

5 p.m.

MENU

Fruit Cup	Relish Tray
Tossed Salad	Green Vegetable
Broiled Chicken	
Baked Potato	
Rolls	Coffee
Ice Cream	Cookies

Caterer

Mary A. Jones
20 S. Conestoga St.

* Joyce Jones Clark's
mother

Sponsored by the Youth of

Lombard Central United Presbyterian Church

Miss Diane Pettet, Chairman

Parish House

Lombard Central United Presbyterian Church

Powellton Ave. and 42nd St.
Phila., Pa. 19104

Samuel P. Milam
Director of Music

Pierce

Dr. John Groce

Reference: Lombard Central's
Centennial Anniversary
Souvenir Journal
1944

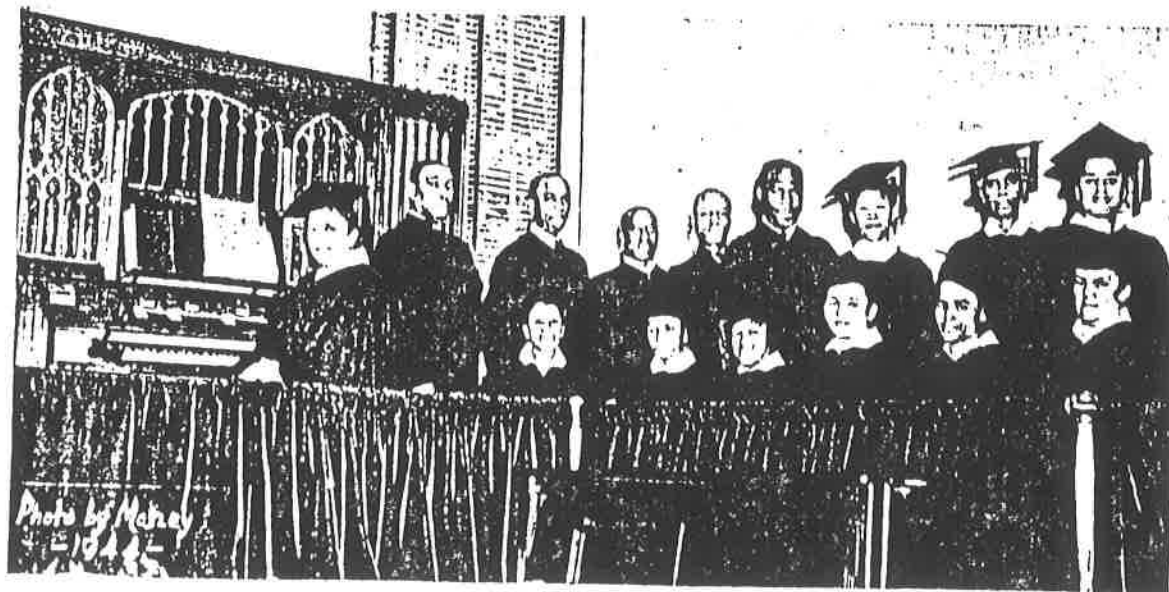


Junior Choir

Dr. Georgia Mc Murray

The Senior Choir

The Senior Choir under the direction of Mrs. Hallie P. Earley has sponsored many activities during the past five years. Chief among these is the installation of the new church organ, for which they assumed the responsibility of payment. The final payment was made October 15th of this year.



Senior Choir

CHURCH OFFICERS

THE SESSION

Elder Wallace Brock	Elder Ruth V. Harvey
Elder Jonathan Coleman, Sr.	Elder Virginia Hoff
Elder Thomas Dacons	Elder Audrey Jean Scarborough
Elder Margaret Davis	Elder George Scarborough
Elder Joseph Faison	

DEACONS

Mrs. Elsie Baylor	Mrs. Harriet Jones
Mrs. Marcellette Cousins	Mrs. Jesse McMillan
Mrs. Gladys DeChabert	Mrs. Mary Spann
Mrs. Charlotte Gallman	Mrs. Willie Suber
Mrs. Joan Young	

PROPERTY & FINANCE COMMITTEE

Elder Wallace Brock	Mr. Edward Moultrie
Elder Thomas Dacons	Elder Geo. Scarborough
Elder James Grant	Elder John Turnbo

135th ANNIVERSARY COMMITTEE

Publicity	Miss Judy Peters, Mrs. Priscilla Peters
Church History	Mrs. Ruth Coleman, Mr. Jonathan Coleman
	Mr. Harold Newsome, Mrs. Idelle Elsey
Finance	Elder Willis Hare
Program	Elder Ruth V. Harvey
Decorations	Dea. Gladys DeChabert
Refreshments	Mrs. Dorothy Faison

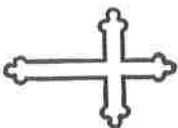
1844

1979

"By The Grace of God"

135th Anniversary

Lombard Central United Presbyterian Church
N.W. COR. 42nd ST. & POWELTON AVE.
Philadelphia, Pa.



Sunday, July 22, 1979

Rev. Russell Ferry, Moderator
Jonathan Coleman, Sr., Clerk of Session
Selena Hearst, Choir Director

10:00 A.M. Worship Service

Organ Prelude	
Introit — # 539	Lead Me Lord
Processional — # 515	God Of Our Fathers
Call to Worship	
Invocation	
Lord's Prayer	
Congregational Hymn — # 2	For The Beauty Of The Earth
Responsive Reading — # 28	Page 499
Gloria Patri	
Apostle's Creed	
Prayer	
Outreach	Congregational
Pastoral	Rev. Carroll Jenkins
Welcome & Recognition of Visitors	Jonathan Coleman Clerk of Session
Scripture	Rev. Lewis Barrett
Offering	
Solo	Mr. Reginald Farrar
Sermon	Rev. Kenneth Hammonds Executive Presbyter, Presbytery of Philadelphia
Invitational Hymn — # 275	Amazing Grace
Prayer	Rev. Kenneth Hammonds
Remarks	Rev. Arthur D. Williams
Recessional — # 77	Savior Again To Thy Dear Name
Benediction	



Lucheon will be served in the Parish House for those who wish to remain for the 3 P.M. service.

3:00 P.M. Worship Service

Organ Prelude	
Processional	Rev. Russell Ferry
Opening Prayer	
Congregational Hymn — # 407	Rejoice, Ye Pure In Heart
Welcome & Recognition of Visitors	Elder Jonathan Coleman, Sr.
Selection	Choir, First African Pres. Church
History of Lombard Central	Elder Willis Hare
Prayer for Lombard Central	Idelle Elsey
Prayer for Universal Church	Dr. Ernest N. Feind
Selection	Choir, First African Pres. Church
Scripture	Rev. Herbert McClain
Introduction of Speaker	Mrs. Ruth Coleman
Choir	
Sermon	Rev. Kermit E. Overton
Invitational Hymn — # 216	Moderator of Presbytery of Philadelphia Jesus, Lover of My Soul
Prayer	Rev. Kermit Overton
Remarks	
Recessional	
Benediction	

Please fellowship with us in the Parish House.

Many thanks to those who have participated in our program.	
Rev. Kenneth A. Hammonds	Executive Presbyter
Rev. Kermit E. Overton	Moderator, Presbytery of Phila.
Rev. Carroll D. Jenkins	Pastor of First African Pres. Church
Rev. Lewis L. Barrett	Associate Executive, Presbytery of Phila.
Rev. Ernest N. Feind	Former Assistant Pastor of Lombard Central Church
	Stated Supply of Market Square Pres. Church
Rev. Herbert McClain	Former Moderator of Lombard Central
Rev. Arthur D. Williams	Director of Bethel Center
	Former Moderator of Lombard Central
Guest Artist	Former Moderator of Lombard Central Church
Guest Choir	Mr. Reginald Farrar
	First African United Pres. Church
	Mrs. Vivian Robinson, Musical Director
	Pastor & Members of Reeve Memorial United Presbyterian Church
	Pastor & Members of Berean United Presbyterian Church
	Pastor & Members of First African United Presbyterian Church

135th Anniversary

History of Lombard Central Church

Lombard Street Central Presbyterian Church was organized July 22, 1844 during slavery time. Philadelphia was experiencing the most drastic racial conflicts during this period. The meeting places of the Abolitionists had been burned. An Orphan Asylum for Negro Children had also been torched.

The first place of worship was at 8th and Carpenter Sts. in a former undertaker's establishment with a small graveyard. In 1845 a lot measuring 54 x 78 feet was bought at Lombard St. east of 9th St. there were two frame buildings on this lot which housed the church.

The Cornerstone was laid for a new building in August of 1846 and the first services were held in the incomplete building's lecture room on January 3, 1847.

Rev. Stephen H. Gloucester had been installed as pastor November 20, 1845. He journeyed to England in February 1847 to raise funds to complete the church building.

The new building was completed and dedicated February 1848. The sanctuary seated between 700 and 800 persons.

Rev. Gloucester passed away May 21, 1850 at age 48. He was buried in a vault on the front lawn of the church.

The Rev. John Bunyan Reeve was elected pastor January 1861 and served for 50 years. This was the longest tenure of any pastor of the church so far. He was instrumental in establishing 3 other Presbyterian Churches in this city, namely, Berean, Faith and Reeve Memorial. He resigned June of 1913 and passed January 1916.

Rev. Wm. Lloyd Imes was installed as pastor in 1919. He is one of the two living former pastors. He accepted a call to N. Y. C. in 1925 and still resides in that city.

In 1937 Rev. John L. Coleman came to Central. Under his guidance a new spiritual awakening began. In 1939 the congregation purchased a Quaker meeting house at 42nd St. & Powelton Ave. A parish house was added in 1955. Rev. Coleman retired in 1962. He was succeeded by Rev. John C. McCrae in 1963 and Harry W. Shaw in 1970. Rev. Shaw passed away February 1977 and the pulpit has remained vacant since then.

(140th anniversary)
LOMBARD CENTRAL PRESBYTERIAN CHURCH

1844

1984

Lombard Central Presbyterian Church had its origin when 82 trustful and tried community members of the then existing second Presbyterian Church formulated a petition to be set aside as a separate church and presented the same to the Presbytery in 1844.

The Presbytery, after a considerable opposition, granted the petition and formed the new church.

After due notice being given, these 80 persons comprising the new church met in the first church and were regularly organized by a committee from the Presbytery appointed for that purpose. The result of this meeting was the selection of the official name of the church. LOMBARD CENTRAL PRESBYTERIAN CHURCH, the reception and adoption of the confession of faith, the rule of government and book of discipline of the constitutional Presbyterian Church in the United States of America.

Also, at this meeting, two ruling elders in the persons of William Brown and Robert Jones were elected and later ordained. By this act and the selection of Reverend Stephen H. Gloucester as Moderator and Elder

Robert Jones as Clerk, the Session and the Church were fully organized.

The congregation then decided to worship in the Free Presbyterian Church of Moyamensing until the following September, Prayer Meetings were begun and the administering of the Lord's Supper was established. The first celebration of this Sacrament was held on the second Sunday in September, 1884. Later, a congregation meeting was held being moderated by the Reverend Robert Adair, at which the Reverend Stephen H. Gloucester was elected "stated supply" for a period of one year; and on November 1894 he was elected Pastor.

In order to foster and keep up a deep spiritual interest, "The Session" set apart the first Sunday in September (the Sunday previous to their first First Communion) to be spent in fasting and prayer.

A standing rule was then established that the Session along with the Pastor visit all communicant members previous to the administering of the Lord's Supper. On these visits "Tokens" which were to be returned on Communion Sunday were distributed to the communicants. This enabled the Session to keep a record of those present and those absent. In 1844 the first delegate to the Presbytery was elected and sent to that body with all

the records.

The Church School was organized with the following official staff: Robert Jones, Superintendent; Joseph Gardner, Mary Green, Henry Clark and others as teachers.

The Trustee Board was elected and the following officers named: John P. Worthington, President; George Roberts, Treasurer; William Laws, Collector; Levi Berndeck, Secretary; John Winrow and Thomas Lloyd, Wardens; Richard Edwards, Sexton; George Potter and Henry Smith, Committee.

The first place of regular worship was a small brick church near 8th and Carpenter Streets. This was so far from the homes of a great many members that they would come in the morning and remain all day, having brought their lunches with them.

The board with the pastor worked hard and by August 1845 had accumulated one thousand dollars, which with money raised by James Prosser a lot on which were two shanties on Lombard Street, below Ninth Street was bought for four thousand dollars. The first floor was so altered that it could be used for our place of worship. The second floor was rented as a means of income.

After two years of worshipping in this rather

primitive manner, in 1846 contracts were entered into for the erection of a new church on the same site. While the building proceeded the congregation worshipped in Masonic Hall on Eleventh Street below Pine Street.

The corner-stone was laid in August 1846. With the completion of the outside structure, worship began in the Lecture Room the following January. It was suggested that Rev. Gloucester visit England to secure financial help. Rev. Gloucester started on this mission in February 1847, returning about a year later with approximately four thousand dollars.

By this time the new church was nearly finished and in February 1848 was dedicated to God's service with solemn and appropriate service. The bible used at that time was presented to Rev. Gloucester while in England, together with a black silken gown like those worn in churches of all denominations in the British Isles. This bible was used for more than fifty years.

Rev. Gloucester was stricken and died after a short illness, May 21, 1850 at the age of 48. His remains were placed in a vault in the front churchyard, with a monument erected over it.

Until 1856 the pulpit was vacant, when the Rev. Benjamin F. Templeton became pastor and served until his death in 1858. Again until January 1861 the pulpit

was vacant. Then John Bunyan Reeve was unanimously chosen pastor. On June 4, 1861 Dr. Reeve was installed as pastor. The first parsonage was at 1109 Rodman Street; later at 1511 Lombard Street; and then at 2337 St. Albans Street.

Rev. Reeve, with the aid of some of his members, was instrumental in establishing several new Presbyterian churches throughout Philadelphia -- "Berean" -- "Faith" -- "Reeves Memorial."

In 1886 Dr. Reeve had served as pastor twenty-five years and this anniversary was fittingly celebrated. During the same year a new organ was installed and repairs made. Five years later the church doors were once again closed for extensive repairs.

Various organizations were organized and their several members worked diligently for the betterment of their church. Among these were: "The Brotherhood of Andrew and Phillip" organized in 1893. "The Young Peoples' Association" -- President, the late Miss Ellen Still. The "Dorcas Society" -- President, Mrs. Sarah P. Titus (mother of Miss Nan Titus). The "Kings Daughter" -- President, Mrs. Fannie S. Jackson, who served as president for sixty years. "The Christian Endeavor Society" was an outgrowth of the Young Peoples Association in 1877.

The Fiftieth Anniversary was held in 1894.

It was felt that Dr. Reeve needed help in carrying on the work at Central, so in 1901 Rev. J. F. Gregory was elected as his assistant. In 1911 the Presbytery congratulated Dr. Reeve upon the completion of fifty years of a successful pastorate. The infirmities of age prompted him to resign as pastor in June 1913; at which time Dr. Reeve was made Pastor Emeritus.

In 1921 the John B. Reeve Memorial Church was organized at 50th and Aspen Streets. Dr. Reeve was succeeded by Rev. W. E. Griffin for a short pastorate. Then, another virile, active young man was elected in 1919 in the person of Rev. William Lloyd Imes to awaken the church from the state of lethargy into which it had fallen. He revived the many organizations and auxiliaries, filled the empty pews and also took an interest in community life and affairs. A new parsonage was purchased at 2337 St. Albans Street the same year.

Rev. Imes accepted a call to St. James Church in New York City in 1925. He was succeeded by the Reverends Laurence McCrory, Jr., Leonidas Coleman, and John L. Coleman.

Another spiritual awakening began in the spring of 1937 with the coming of Rev. John L. Coleman. The church prior to this time had been steadily declining

in spirit, interest and effort to the extent that it had almost reached the state of despair. At this time the congregation was encouraged to launch out into the deep of finance, and thereby free itself from an accumulated debt of eighteen-hundred dollars. Plans were formulated under the direction of the Junior Emergency Aid and within two months the congregation responded with financial enthusiasm to the amount of fifteen-hundred dollars.

The success of this effort made a deep impression upon the entire congregation. The effect was well expressed by a member in these words, "I told you that old Central is still alive." It was the awakening of the people to the realization that the dry bones of old Central could be revived and blossom forth in the strength of its former years.

From this new spiritual awakening the congregation began to see the wisdom of relocating the church in a more central locality for its members; and this proved to be West Philadelphia.

In 1939 the congregation voted to purchase the Quaker Meeting House located at 42nd Street and Powelton Avenue. The Board of Trustees under the leadership of Robert H. Montgomery, who at that time

was president, purchased the said property for the sum of fourteen-thousand dollars. The building later was completely renovated at an approximate cost of ten-thousand dollars.

The moving of the church to its new site could well be spoken of as its rebirth. Rev. John L. Coleman retired in 1962. He was succeeded by Rev. John C. McCray in 1963 and Rev. Harry W. Shaw in 1970. Rev. Shaw passed away in February 1977 and the pulpit has remained vacant.

After the death of Rev. Shaw, the following moderators served Lombard Central well. They were: Dr. Ernest N. Feind, Rev. Herbert McClain and Rev. Arthur D. Williams. Rev. J. Bernard Taylor has been assigned to the church as pastor-at-large since September of 1981. Under Rev. Taylor's leadership Lombard Central has again begun to move. The membership is on the rise. Old members have started to return and there is a new spiritual *
awakening going on at Central.

The members have rallied around him and we are beginning the celebration of our 140th Anniversary. Central is truly on the move. Rev. Taylor has been instrumental in beginning such programs as the after school program for neighborhood and refugee children. The noon soup kitchen program that feeds the less fortunate

of our community. Also, he has organized various task forces that enable all of the members to be involved in the direction of the church. The organizations of the church have been revitalized and are working toward the spreading of God's word here on earth. Young people are beginning to take an interest and active part in the church.

Finally, church attendance is growing and is higher most Sundays than it was a year ago this time.

We are proud of our church and thankful for what God has done for us in the past, what He is doing at this current time and what He has promised in the future.

CHILDWATCH: 'Remember the Sisters'

By Marian Wright Edelman
Special to the Tribune

Recently, I talked about Black males in crisis, our brothers who are spiritually, physically, economically and morally drowning and calling to us for a lifeline. But, we can't describe the plight of Black girls without talking about Black girls and women. While our brothers are facing many serious challenges, they are not alone. Our sisters are in trouble, too.

A Black girl today has less than a one in 21,000 chance of receiving a Ph.D. in mathematics, engineering or physical sciences. She has a one in 891 chance of becoming a physician and a one in 356 chance of becoming a lawyer. At the same time, that Black girl has a one in 21 chance of being the victim of a violent crime during her teen years, a one in seven chance of dropping out of school before graduation and a one in six chance of having child before her 20th birthday.

On any given day in America, 827 Black teen-age girls get pregnant, 448 Black infants are born to teen mothers, 220 Black infants are born to mothers who receive late or no prenatal care and 133 Black

infants are born to mothers who already have a child.

Starting at age 20, the ratio of Black men to Black women drops sharply, reflecting the steady loss of Black men to violence and early death, incarceration and hopelessness. This contributes to the growing number of our-of-wedlock births and the declining rate of marriage in the Black community.

New, even more alarming trends are emerging. Young Black and Latino women are joining gangs and committing violent crimes at a much higher rate than before. Just like young Black men, they are frustrated by crumbling family structures, inadequate education and lack of job opportunities. The gangs act as surrogate families, providing a sense of community and protection in unstable, often violent, environments.

Low self-esteem — at the root of many of these crises — is epidemic. The movies, music and television shows that our young people consume so hungrily nearly always depicts them in stereotyped and negative ways.

Young Black women are often degraded by the "gangsta rappers" whose music is so popular. Sisters

in music videos are portrayed either as sex objects or seen affecting the macho "gangsta" style or the guys. Female rapper Yo-Yo said in *USA Today* that she and her peers "have been trying to figure out why is it that men can sell a million albums ~~by saying whatever they want to say~~ ^{by saying whatever they want to say} while we (wee) trying to be ~~as good as pie~~ ^{as good as pie} with our legs crossed and respect thing... The harder you are, sad to say, the more you sell."

How far have we come from slavery when we adapt our behavior to appeal to the highest bidder? What kind of future are we building when our children are bearing children with no regard for the responsibilities or consequences involved?

We hear about pre-teen-age girls who are getting pregnant on purpose. Some say these girls become premature mothers because of a desire to fill gaps in their emotional lives. But stepping into young, single parenthood practically assures that they and their children will live in poverty, a cycle that often continues for generations.

The number of Black children living in poverty increased by 717,000 between 1979 and 1990, due to falling earnings among


Black parents, the declining effectiveness of government aid in lifting children out of poverty and the increasing proportion of Black children living in never-married families. By 1990, the number had risen to 4.6 million. Nearly half (44.8 percent) of all Black children were poor in 1990.

Our young people are rapidly losing hope in any kind of future; many have become so pessimistic that they are actually planning their funeral rather than mapping out their life goals.

In the Black community and throughout America, we have to do better than this! We owe it to ourselves, our families and — most of all — our children. We MUST take positive action now! Our assistance can take many forms — tutoring, mentoring, teaching, acting as Big Sisters, and reaching out to our young women in effective, affirming ways. Let's join our hearts and hands to Leave No Child Behind.

Call us at 1-800-ask-BCCC to find out how you can get involved in the Black Community Crusade for Children.

Marian Wright Edelman is the president of the Children's Defense Fund. *The Tribune* 12/31/93



**LOMBARD CENTRAL PRESBYTERIAN CHURCH
42ND AND POWELTON
PHILADELPHIA, PA 19104
(215) 222-3044
REV. DELRIO BERRY, PASTOR**

SUMMER REVIVAL

**JULY 30 TH AND 31ST
AT
LOMBARD CENTRAL PRESBYTERIAN CHURCH
FRONT LAWN
42ND STREET AND POWELTON AVENUE
7:00PM NIGHTLY**

**GREAT PREACHING, GREAT SINGING, GREAT
FELLOWSHIP GUARANTEED**

**GUEST REVIVALISTS:
FRIDAY, JULY 30, 1993
REV. NATHANIEL GOODSON, JR.
ACCOMPANIED BY CHURCH CHOIR
PRAYER CHAPEL COGIC**

**SATURDAY, JULY 31, 1993
REV. MELVIN CARTER, JR.
ACCOMPANIED BY CHURCH CHOIR
FRIENDLY FRIENDS BAPTIST CHURCH**

**SPECIAL MUSIC PROVIDED BY:
LOMBARD CENTRAL GOSPEL CHOIR
DEVON PETTET
AND OTHERS**

The Miracle on Forty-Second Street

Haggai 2:9
"The latter house
shall be greater than
the former."

(The
NEW)

1940-present



(The OL
1844
1839

Lombard Central Presbyterian Church, U.S.A.

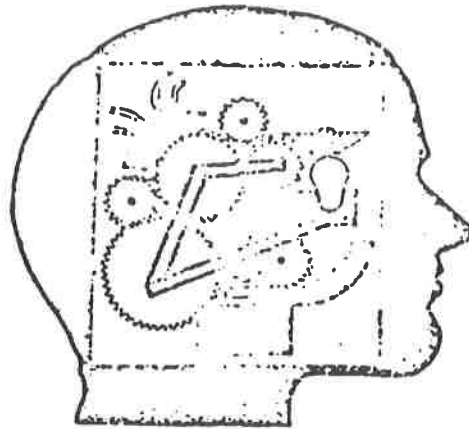
*42nd Street and Powelton Avenue
Philadelphia, Penna. 19104*

*Congregational Development Design
(5 Year Plan)*

July, 1992



The Edifice that housed the old Central-Lombard Presbyterian Church, between 9th and 10th St. Lombard St. Lombard-Central, now located at 42nd St. and Powelton Ave., was founded in 1844 and is an outgrowth of the First African Presbyterian Church. It was the membership Church of the late Chris J. Perry, founder and publisher of the Tribune. He played a significant part in the work of the Church School.



50 Excuses For A Closed Mind

1. I've tried that before
2. Our place is different
3. It costs too much
4. That's beyond our responsibility
5. We're all too busy to do that
6. That's not my job
7. It's too radical a change
8. We don't have the time
9. Not enough help
10. That will obsolete our equipment
11. Our organization is too small
12. Not practical for busy people
13. The students will never buy it
14. We've never done it before
15. It's against school policy
16. Runs up our overhead
17. We don't have the authority
18. That's too ivory tower
19. Let's get back to reality
20. That's not our problem
21. Why—it's still working okay
22. I don't like the idea
23. You're right—but
24. You're two years ahead of your time
25. We're not ready for that
26. We don't have the equipment or room
27. We don't have the personnel
28. It isn't in the budget
29. Can't teach an old dog new tricks
30. Good thought, but impractical
31. Let's hold it in abeyance
32. Let's give it more thought
33. Put it in writing
34. They'll laugh at us
35. Not that again
36. Where'd you dig that one up
37. We did all right without it
38. That's what to expect from staff
39. It's never been tried before
40. Let's form a committee
41. Has anyone else tried it
42. I don't see the connection
43. It won't work
44. What you're really saying is
45. Maybe that will work in your department, but not in mine
46. Let's all sleep on it
47. I know a fellow tried it
48. Too much trouble to change
49. We've always done it this way
50. It's impossible

— Nebraska's Guidance Digest

"With God, all things are possible"
We can do all things through Christ who
strengthens us!

Lombard Central Presbyterian Church
 4201 Powelton Avenue
 Philadelphia, PA 19104
 Reverend Delrio A. Berry, Pastor

Congregational Development Design (Five Year Plan)

A. Description of general situation and the perceived ministry needs.

The ministry of Lombard Central is vitally needed in the community. Crime, drugs, homelessness, inadequate housing, poverty, illiteracy, and teenage pregnancy are among the social problems the church is attempting to address. In spite of the fact that there are fifteen churches within a one mile radius, many of the people are unchurched. Lombard Central is guided by Jesus' word in Luke 10:2;

"The harvest is plentiful, but the laborers are few; so pray to the Lord of the harvest to send laborers to gather His harvest."

and Matthew 28:18-20;

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Dr. James Cone, renown Black theologian professor at Union Theological Seminary challenges contemporary churches to participate in the historical liberating work of Jesus Christ. This church is called to be liberation agents;

"Continuously human, setting people free from false powers, false obsession (values that idolizes gold jewelry, designer jeans, making money dishonestly by selling drugs, etc.), and false idols, and therefore enable people to be human."¹

As a result of reading through Kennon L. Callahan and Ian B. Tanner's, Twelve Keys to an Effective Church, the deacons, elders and pastor of Lombard Central agrees that all twelve are important for our church's progress:

¹James H. Cone. A Theology of Liberation. Philadelphia, PA; Lippincott, 1970; p. 130.

TWELVE KEYS TO AN EFFECTIVE CHURCH

1. Specific and Concrete Mission Objectives (Luke 7:18-23)
2. Pastoral and Lay Visitation (Acts 9:10-19)
3. Corporate, Dynamic Worship (Romans 12:1-2)
4. Significant Relational Groups (Acts 2:42-47)
5. Strong Leadership Resources (Ephesians 4:7,11-13)
6. Streamlined Structure and Solid Participatory Decision Making (Acts 15:24-29)
7. Several Competent Program & Activities (Luke 10:38-42)
8. Open Accessibility (Mark 2:1-5)
9. High Visibility (Matthew 5:14-16)
10. Adequate Parking, Land and Landscaping (Mark 10:13-16)
11. Adequate Spaces and Facilities (Revelation 21:10-16)
12. Solid Financial Resources (Stewardship as unto the Lord) (Matthew 6:31-33)

by
Kennon L. Callahan
and
Ian B. Tanner (1973,1992)

In addition to reading books and articles, by James Cone, and Kennon Callahan, two articles are impacting upon our thinking and mission, "The Church We Want", by Frei Carlos Alberto, and "The Meaning of Mission", by W.E. Davies.²

- B. Description of neighborhood of the church and the mission opportunities it presents

Beginning Social Analysis

I. SOCIAL

Lombard Central Presbyterian Church is located at the corner of 42nd and Powelton in the eastern part of West Philadelphia. The church is near University City,

²Frei Carlos, "The Church We Want", Cross Currents, Vol. 26, no. 1, Spring 1976; pp. 1-10

"The Church We Want" highlights such topics as

1. A Christ-Centered Church
2. The Church that would be the people of God
3. A Community Church
4. A Church on the Move
5. A Missionary Church
6. A Church close to everyday life
7. A Church of Service
8. A Prophetic Church

W.E. Davies, "The Meaning of Mission", 1990

where Drexel University and University of Pennsylvania are located. The church, which is the second oldest black congregation in the Presbytery, moved from 9th and Lombard Streets to its present location in 1939. The church is predominantly black. Occasionally we are visited by college, university students. The income level of the local residents is low, and crime and drug use are on the rise. There are many abandoned houses; however, redevelopment is in progress.

Lombard Central was founded by Stephen Gloucester (the son of John Gloucester) in 1844. It has been pastored by many distinguished African American *pastors*, such as Dr. John B. Reeve, who in addition to pastoring Lombard for 50 years, co-founded the Howard University Divinity School; Dr. Lloyd Imes, former President of Knoxville College, Dr. Bernard J. Taylor, a second career professional having distinguished himself in the Philadelphia School District as one of the first Black Department heads and presently the Rev. Delrio Antoinette Berry.

The Church has also been distinguished by its outstanding members.

William Still - a former slave who was a successful businessman, a station master in the Underground Railroad (author of the primary document on the Underground Railroad, 1872) and a civil rights activist.

Christopher Perry - founder and publisher of the Philadelphia Tribune.

A long line of successful morticians -
 The Chews
 The Upshurs
 The Terrys
 The Morses, etc.

Others have been distinguished educators, social workers, businessmen, professionals, government workers, etc.

The sanctuary was formerly a Quaker Meeting house. The building is 117 years old. It consists of the main sanctuary, a parish hall, which is 35 years old, and an adjacent house. There is an opportunity to acquire more adjacent homes. There is an opportunity to acquire more adjacent properties on 42nd Street.

The neighborhood served by the church extends south to Market, west to West Park Apartments (low income projects), north to SpringGarden Street and east to 40th Street. According to the recent census, the tracts surrounding and including this neighborhood have approximately 11,948: 1350 whites, 10,209 blacks, 50 American Indians 2 Asian and 34 other.

This does not include college students. Some whites are long-standing residents from the days when this section was still primarily white. Some whites have moved in because of the close proximity to the University of Pennsylvania and Drexel University. Asians are new additions to the neighborhood.

The neighborhood is quickly deteriorating. Just in the last two years the buildings have physically declined. Many houses are row homes, although some detached homes and duplexes have been built just east of the church of low-income residents. The West Park Apartments, located west of the church, are made up of three 20-plus story high-rise towers. Real estate developers are buying up abandoned homes for the purpose of redevelopment. This planned redevelopment will provide a challenge for the church as the racial mix changes over the next 5 to 15 years.

The projects, one block away and the unchurched in the community, offer the possibility of church growth. Present membership of Lombard Central is about 150 members. There are approximately fifteen churches within a one mile radius and approximately fifteen others within 2 miles. This congregation indicates a willingness to work with other churches in various forms of community ministry.

The church operates a soup kitchen ^{twc} three days a week for the poor and the homeless. A care closet is maintained to meet emergency needs in the church and community. There was a 4-day tutorial program until May, 1991. This was an excellent vehicle for serving the community. Hopefully it will be revived. Intervarsity Fellowship at the University of Pennsylvania sent some of the tutors for this program. Both programs play a vital role in meeting community needs. At this time the youth program includes the Sunday School Afternoon and Summer Day Camp.

II. ECONOMIC

Unemployment is high, and this, combined with low-income levels, has led to a rise in drug use and drugs. Following is an example of this. The house on the corner opposite the church is a point of sales for

drugs. One of the small stores has been in recent years a place for drug sales and fencing stolen property. Even the church has been broken into.

Major grocery shopping is done outside the neighborhood. The closest grocery store is at 43rd and Walnut Streets, several blocks from the church. There is a self-service gas station at 44th and Market Streets, and 2 blocks of stores (Pep Boys, furniture stores etc.) between 40th and 42nd and Market Streets. There are no banks or financial institutions in the immediate area (they are mostly housed on the University of Pennsylvania's and Drexel's campuses). Some people believe the neighborhood has been redlined by banks, which is an illegal practice of denying housing loans in a particular section of the city because of declining real estate values. Presbyterian Hospital is the only nearby medical facility. There are eight public and parochial schools in the area. There are a few private Christian schools and/or day care centers. Most economic life must take care outside the community!

The neighborhood is adjacent to University City, which is a major business complex centered around the University of Pennsylvania and Drexel University. Most jobs provided at the business center are beyond the training and skill level of residents.

There is a lack of parks for local residents. There is a great need for recreational facilities. One recreation center is located on 43rd & Haverford Avenue. Other recreation takes place in school playgrounds. Occasionally, facilities at Drexel Field are used.

III. POLITICAL

A few of the churches in this neighborhood are politically active or are vocal in concert with other ecumenical bodies. At present it is hard to gauge the non-political factors that influence political life. Some churches were among those in Black clergy or other ministerial alliances that helped to elect Philadelphia's first Black mayor. The Philadelphia Presbytery, a body of churches has been very active in social/political economic issues. Wealthy suburban churches pour funds into inner city churches to support community outreach programs.

IV. ECCLESIAL

There are few, if any, Jews near Lombard Central. Baptists, African Methodist Episcopal, Episcopal, Lutheran, Catholic are all present.

Lombard Central is a part of a very strong and active Presbytery (with money and mission emphasis). It has been without a pastor for two years. They have had to supply ministers over this period. The official board meets with an assigned moderator monthly. A strong committed leader will mobilize the members who have multiple resources.

- C. Statement of where we want to be five years from now and therefore the goals we will seek to accomplish them.

Ministry among Members

1. More directed prayer (individual and group prayer and Bible study)
2. Continuous discipleship training
3. Structured program for youth (after school programs and development of youth department)
4. Open line of communication within congregation
5. A more committed membership
6. A full church recruit (new members to follow up inactive members)
7. Financial stability/stronger stewardship program.
8. More participation of a greater number of members.
9. Program for singles/single parents.
10. Transportation for elderly and handicapped.
11. More structured visitation of sick and elderly.
12. Organize and implement an additional midweek prayer and Bible study in daytime.
13. Formation of youth; reactivate senior choir

Ministry to Others

1. Adopt an elementary school from among those in neighborhood, i.e., Alain Locke, Martha Washington or Charles Drew.
2. Evangelize youth in the area, i.e., 42nd, 41st, 40th Streets; Haverford, Powelton, Baring, SpringGarden, Market Streets; three high rise projects (Busti Street).
3. Open up building more to community for Town Watch, community meetings, drill teams, Narcotics Anonymous, Alcoholics Anonymous, etc.
4. More involvement and partnership with area churches.
5. Structured benevolence to GA, Synod, Presbytery and local causes.

6. Continue Soup Kitchen for homeless.
7. Continue Care Closet.
8. Continue Summer Day Camp.
9. Provide Crisis Intervention for people in neighborhood, i.e., suicide prevention, and drug prevention, etc.
10. Health awareness/medical benefits for young people and elderly. Church sponsored health clinics and conferences.
11. Celebration of one hundred fiftieth church anniversary (entire year of 1994).
12. Open up Day Care Center/elementary school

D. Statement of how we intend to get there by God's grace.

1. In order to have full church
 - a. change image of church
 1. entire church to have rally on lawn to let people know our concerns and how church can help them.
2. Formalized plan
3. Car pool for elderly until we get another van.
4. Special facilities for elderly and handicapped
5. Youth Ministry/Single Parents/Youth Choir
 - a. program to have children involved every Sunday
 - ~~b.~~ tutoring in afternoons
 - ~~c.~~ boy and girl scouts
 - d. sports/ cultural activities.
6. Evangelism
 - a. go out into neighborhood, ring bells talk to people.
 - b. publicity, advertisement.
 - c. two representatives of congregation to visit area pastors and churches - invite for joint church meeting to exchange ideas and opportunities for joint ministries.
 - d. flyers to invite community to church with repast.
7. Adopt a school
 - a. send out church members to schools
 - b. parishioners to provide cultural enrichment and homework center
8. Career conference for youth in church and community.
9. 150th anniversary celebration specific committee to be formed in Fall, 1992

E. Budget Considerations - (Human and Financial Resources)

The present annual Budget for Lombard Central is approximately \$92,000. Following are ideas for generating income:

1. Encourage every member to tithe 10 percent of their income.
- * 2. Every adult member to give at least \$1,000 a year, therefore the tithes and offerings will carry the church.
- * 3. Every adult member to give at least \$500 a year with special fundraising events by men, women and church organizations.
4. Individuals and organizations to have dinners every Sunday for fellowship and fundraising.
5. In addition to regular giving, everyone would be asked to give an additional \$20 a month for financial solvency (independent of Presbytery's grant).
6. Apply for grants from foundations, Glenmeade Trust, William Penn, Lilly Endowment, City of Philadelphia, etc.
7. Encourage giving of endowments by elderly members.
8. Locate resources from historical societies (get historical certification).
9. Instill/motivate a new desire among members to raise monies (Stewardship Program).
10. In the year 1994, ask every member to give at least an additional \$150 (or multiples of \$150) in honor of 150th Church Anniversary.
11. Raffle at holiday times, i.e., Thanksgiving, Christmas, etc. (give out basket(s) of food)
12. Annual church outing (make money on this trip).
- * 13. Every committee/church group set financial goals.
14. Develop audio tape and video tape ministry.
15. Stewardships Education
Explain again what envelopes mean:
General Fund
Building Fund
Benevolence
- * 16. Congregation to be told of money needed weekly to operate the church and to do mission.
17. Money collected to be posted in bulletin.
- * 18. Recommitment in regular giving.
19. Re-examine 1991-1992 budget to assess financial giving patterns.
20. Joint financial ventures with community businesses.

F. Process for Review and Evaluation

1. Yearly audit
2. Session records
3. Questionnaires for community and congregation
4. Journal(s)
5. Videos
6. Church bulletins
7. Committee records and agendas

JOINT DEACON'S AND ELDERS MEETING**July 11, 1992****Group I**

Donald Holmes
Ruth Martin
Rose Hunter
Joe Evans
John Groce
Susan Evans

Group II

Jerry Cousins
Della Holmes
Lonnie Martin
Alexander Davis
Clyde Bevans

Group III

Bob Davis
Walter Taliver
Judith Peters
Gina Sourelis, Summer Intern
Marcia Cousins
Delilah Lewis

Pastor Berry

THOSE INVOLVED IN THE PROCESS

June 6, 1992

Group I

Elder John Groce
Elder Rose Hunter
Elder Joseph Evans
Elder Marcellette Cousins
Ms. Geraldine Walker

Group II

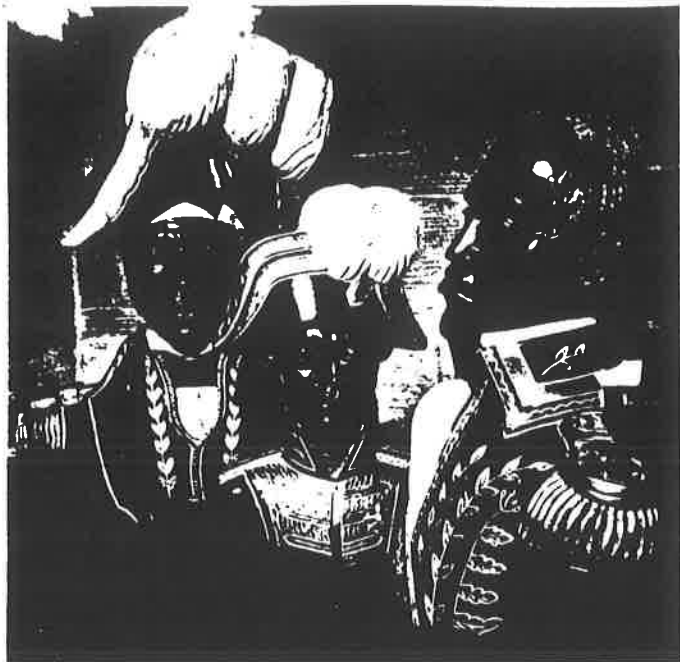
Elder Ruth Martin
Elder Clyde Bevans
Elder Susan Evans
Elder Donald Holmes
Elder Alexander Davis
Elder Jeremiah Cousins

Group III

Deacon Bob Davis
Elder Carrie Eaton
Elder Carrie Buford
Deacon Lonnie Martin
Deacon Ruby Pettet
Deacon Della Holmes
Deacon Marie Waters

Group IV

Elder Celeste Borden
Elder John Borden
Mr. Ken Raylor
Rev. Delrio Berry
Ms. Gina Sourdis, Summer Intern
Elder Colia Burgess



Founders of the Haitian Revolution: General Des-salines, General Christophe and Toussaint L'Ouverture.

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CHARLES L. BLOCKSON AFRO-AMERICAN COLLECTION



TEMPLE UNIVERSITY LIBRARIES



Located in Sullivan Hall on the main campus of Temple University, the Charles L. Blockson Afro-American Collection is a unit of the University Libraries' Special Collections. It is one of the larger Afro-American collections of its kind at a major university. Comprised of more than 40,000 items, the Blockson Collection continues to grow through the acquisition of both current and retrospective materials. An estimated 25,000 volumes grace the stacks of Sullivan Hall. An additional 3,500 volumes constitute the rare book holdings. Another 15,000 items of rare Afro-Americana include pamphlets, slave narratives, anti-slavery broadsides, signed letters, posters, photographs, sheet music, original phonograph recordings and statues. The Blockson Collection also houses a number of archival collections which contain primary source material from the private papers and manuscripts of prominent African-Americans.

While the Charles L. Blockson Afro-American Collection is recognized as an important repository of early and rare Africana and Afro-Americana, it continues to gain a national and international reputation as a leading research facility for the study of African-American life and culture.

On the cover: The Faithful Groomsman. A hitching post that became a symbol of The Underground Railroad. When lit, the lantern signaled safe haven for the runaway slaves.



Charles L. Blockson, Afro-American Collection Curator.

ABOUT THE CURATOR

The uniqueness of the Afro-American Collection derives from its curator, noted historian Charles L. Blockson, who is an integral and knowledgeable part of the collection. The bulk of the collection, formed privately by Mr. Blockson, bears his unmistakable stamp and definitiveness in a variety of historical materials related to the African Diasporic experience. After more than forty years of collecting and assembling his Afro-American collection, Charles Blockson's long-standing conviction that libraries are the soul of a nation has been confirmed by Temple's vision and generosity in providing a home for this collection. According to Mr. Blockson, "no race of people should be deprived of the knowledge of itself." He insists that "historical knowledge must be given unto the world to whomever will accept it." As primary custodian of the Afro-American Collection, Blockson continues the long tradition of Afro-American bibliophiles in preserving the past for the future.



TEMPLE UNIVERSITY
A Commonwealth University

Center for African American
History and Culture

Weiss Hall, Suite B18
Philadelphia, Pennsylvania 19122
(215) 787-4851

January 28, 1992

Reverend Delrio Berry
Pastor
Lombard Center Presbyterian Church
42nd and Powelton Avenue
Philadelphia, Pennsylvania 19104

Dear Rev. Berry:

I would like for you to join us at a press conference to announce and discuss the publication of an educational kit, "Freedom and Community: 19th Century Black Pennsylvania," the first of its type to be produced in the state. The conference will be held on Friday, January 31, 1992 at 10:30 a.m. in the Rhoads Room at the Diamond Club (Mitten Hall), Broad Street and Berks Mall.

Attending the press conference will be a diverse group of persons, representing educational and social institutions and organizations; public and private foundations; broadcast and print media, and the general public.

Please confirm your attendance at the press conference by calling the Center and speaking with Joanne Hawes Speakes.

Thank you.

Sincerely,

Bettye Collier-Thomas, Ph.D.
Director



TEMPLE UNIVERSITY
A Commonwealth University

Center for African American
History and Culture

Weiss Hall, Suite B18
Philadelphia, Pennsylvania 19122
(215) 787-4851

P R E S S R E L E A S E

Contact: Jay Bayete
or Joanne Hawes-Speakes
(215) 787-4851

January 7, 1992

For Immediate Release

TEMPLE UNIVERSITY HIGHLIGHTS BLACK HISTORY IN PENNSYLVANIA

"Freedom and Community: 19th Century Black Pennsylvania," an educational kit, focusing upon the lives of twenty African Americans who lived in the 19th century, chronicles the individual and collective struggle of black people to abolish slavery and to develop institutions and organizations in the black community. This work recounts the contributions of men and women whose lives were diverse and complex, and whose work frequently had an impact far beyond the towns and cities in which they lived. Major themes in American, African American and Pennsylvania history are explored through their lives.

These materials, produced by the Temple University Center for African American History and Culture, may be utilized by educational institutions, organizations, federal agencies and individuals as a tool for disseminating valuable information about the importance of 19th century Philadelphia and Pennsylvania black leadership to the development and implementation of strategies for addressing important issues of freedom and community.

Twenty posters, each 16 by 22 inches, trace over 100 years of the history of African Americans in Pennsylvania through documents, portraits, and photographs. Illuminating the lives of some very well known figures like William Still, James Forten, Richard Allen, Frances Ellen Watkins Harper, Absalom Jones, Christopher Perry, and illustrating the contributions of little known figures such as Elizabeth Taylor Greenfield, Thomas Morris Chester, William Howard Day, Gertrude Bustill Mossell, Thomas Bowers, the kit tells a compelling story of courage, struggle and achievement during a time when race and gender were the cutting edge of oppression. The untold story of the diverse dimensions of African American life in Pennsylvania is set forth in a 84 page text written by Dr. Bettye Collier-Thomas, historian and director of the Center.

The kit designed for teaching or exhibitions, includes 47 pages of instructional aids and a bibliography. It becomes available as Black History Month begins. It can be ordered for \$49.95, from the Temple University Bookstore.

Partial support for production of the kit has been provided by CoreStates Bank, N.A. and Packard Press.

*active
Lombard
Central
Presby. Ch.
members*

QUESTION:

WHAT DO THESE PEOPLE HAVE IN COMMON?

- Richard Allen
- Thomas J. Bowers
- Thomas Morris Chester
- Fanny Jackson Coppin
- William Howard Day
- Martin Robinson Delany
- James Forten
- Elizabeth Taylor Greenfield
- Charlotte Forten Grimke
- Frances Ellen Watkins Harper
- Francis Johnson
- Absalom Jones
- Gertrude Bustill Mossell
- Nathan Francis Mossell
- Jarena Lee
- Christopher J. Perry, Sr.
- Robert Purvis
- William Still
- Benjamin Tucker Tanner
- William Whipper

Created for use by students (K-12), educators, scholars, laypersons, organizations, and institutions, the kit focuses on African American achievements and contributions in Pennsylvania during the 19th century. The kit is attractively packaged in a color portfolio, and consists of twenty 16" x 23" posters depicting the individuals listed, a Teaching Unit for instructors and a Narrative Text for students. Appended to this publication is a bibliography of key sources which are useful for further research and writing on 19th century Pennsylvania History. Educators will find the teaching modules helpful for defining classroom and extracurricular activities.



Send Order Form To:
EDUCATIONAL KIT
TEMPLE UNIVERSITY BOOKSTORE
STUDENT ACTIVITIES CENTER
13TH & MONTGOMERY AVENUE
PHILADELPHIA, PA 19122
(215) 787-7385

DETACH AND RETURN TO THE ABOVE ADDRESS:

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INTRODUCTORY OFFER: Orders received prior to February 15, 1992 will pay a reduced price (including tax and shipping) of \$49.95.

* Non-profit, tax-exempt organizations must include a copy of their tax exemption letter and ID number to have the sales tax waived.



ANSWER:

**ALL ARE AFRICAN AMERICANS!
ALL ARE PART OF
PENNSYLVANIA'S HISTORY!**

**And all are included in
FREEDOM AND COMMUNITY:
19TH CENTURY
BLACK PENNSYLVANIA**

An Educational Kit

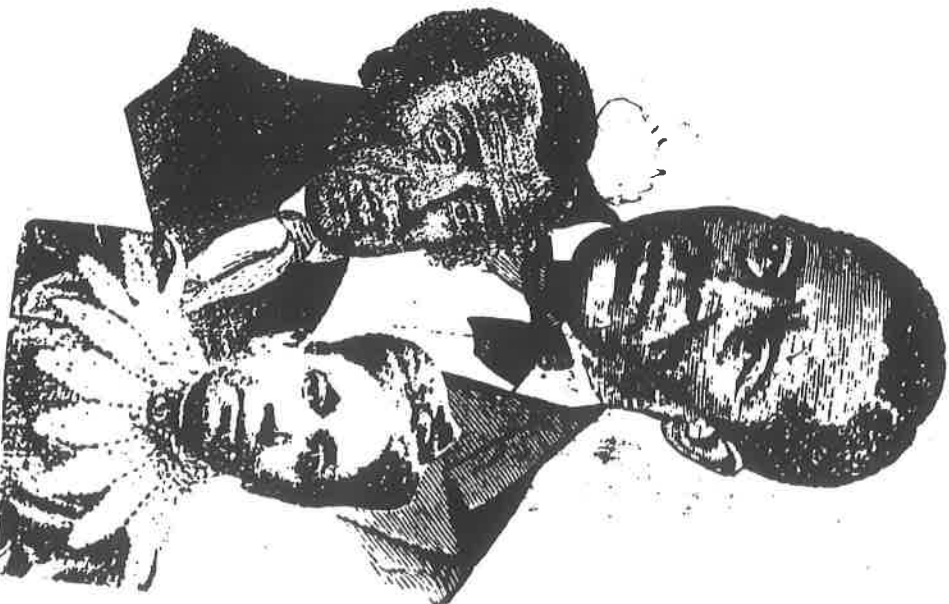
**Produced by
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ADDRESS CORRECTION REQUESTED



**FREEDOM
AND
COMMUNITY:
19TH CENTURY
BLACK
PENNSYLVANIA**



Foster Deirdre A. Berry
Lombard Central Presbyterian Church
42nd & Powelton
Philadelphia PA

April 8, 1992

Harvey

Dear Pastor Berry:

I am writing to ask for your assistance in my family research. My great-great grandfather, William Gregory Harvey joined Lombard Central Presbyterian in 1853 and was a fairly prominent ^{congregational} member until his death in 1893. His wife also belonged. Her maiden name was Emma Louise Telly. Together they had eleven children, 6 of whom survived past 1900. Four daughters were church organists in various churches in Philadelphia. Phoebe Harvey, one of the middle daughters, married Samuel Diten. Phoebe was organist at Lombard Central around 1890, until her early death in 1892. Her husband directed the choir at some times as well.

If you have additional information on the Harvey family I would appreciate receiving it from you. My greatest hope is that you have photographs of my great-great grandfather and other relatives. I have enclosed ~~this~~ ^{his} biographical profile as published in the book "Fifty Years in the Lombard Street Central Presbyterian Church." Thank you for your assistance.

Carolyn C. Williams

work # (215) 955-4923

Carolyn C. Williams

121 Wisteria Ave.
Cherry Hill NJ.
08002

609 661 0626

65.452

FIFTY YEARS

IN THE

LOMBARD STREET

Central Presbyterian Church

BY

ELDER ROBERT JONES

PHILADELPHIA

1894

54
7211
.P5
L6x

Presbyterian Church with a large, framed testimonial of appreciation, for twenty years consecutive service as a member of the Board, eighteen years of which he was their secretary. Predominant, positive and persistent were a trinity of points in Brother Wood's character that made him the strong man that he was; being intelligent made him predominant, being industrious made him positive, and being conscious of these made him persistent. The church needed such a man; they had had intelligent men, but not industrious; they had had industrious men, but not intelligent. The spheres that Brother Wood accepted to work in were the Board, the Sabbath-school and the choir. In each of these his character shone bright and effective. Men are fitted by nature for a special kind of work, and it were well that we studied ourselves more than we do, and would choose the paths for which we are best suited. Peacefully he passed away from a loving wife and children, and friends. We say of him:

*Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.*

WILLIAM G. HARVEY was born in North Carolina, October, 1825. At the age of 14 he came to Philadelphia, sent by his father to get schooling and learn a trade. An uncle who lived here

placed him with Mr. William Riley, at Fourth and Union Streets, to learn boot and shoemaking. After finishing his trade he returned home, and in 1846 his father died, leaving a widow and six children, two sons and four daughters, of whom William was the oldest. The burden of "head of the family" fell on him, and well and manfully did he bear it to the day of his death. Having lived in Philadelphia and learnt his trade here, it was concluded best to move to this city, which they did in 1847. William early in life determined to accumulate property, with which he could take care of his mother and help his brother and sisters, and he did it; but always kept the "rein" in his own hand, which at times seemed harsh; but *strong-willed* men are *positive*, and by being so, accomplish more than they otherwise would. That he did good and well, cannot truthfully be denied; but, alas! "The evil that men do lives after them. The good is oft interred with their bones."

Brother Harvey became a member of the church March, 1853, and was elected a member of the Board October, 1855, and served now and then for a number of years in that part of church work, often, by reason of his financial standing, being of great service. His children, who were all girls, being given a musical education, have at times presided at the organ in church and Sab-

bath-school service. Brother Harvey died in February, 1893, leaving an aged mother, for whom he made provision in his will, and a widow and six daughters.

ABDISON FOSTER was born in Charleston, S. C., came to Philadelphia early in the sixties, was employed as watchman in the First National Bank, where by industry and honesty he soon got a character that served him well in after-years. He afterward engaged in the livery stable and undertaking business. By perseverance and industry he soon built up a large trade and acquired considerable property. Brother Foster became a member of the church October, 1864, took part in the prayer service, etc., served in the Board of Trustees for several years, part of the time as treasurer. His disposition was quiet and retiring. For a long while before he died his health was bad, but he bore it with great patience. Three nephews of his wife being left orphans, he took and cared for them as his own. July 14, 1893, he passed quietly into the spirit world, trusting in Jesus, leaving a widow and three children to mourn his loss.

THE women of the church who were fervent in the spirit, showing by their faith and works their love for Christ and His cause, were many. On August 9, 1844, the session passed the following:

Resolved, "That a female prayer meeting be established, to meet on Monday evenings weekly, to be conducted by Belinda Davis (who has been a conductor of such meetings since the establishment of the first colored female prayer meeting) and Eliza Edwards, assistant, subject to the session."

In this action of the session they perpetuated a custom that was of great spiritual service to the church. Every female admitted to the communion was enjoined to attend the female prayer meeting if possible; it was a strong, reliable pillar to the church. With Sisters Davis and Edwards there have gone up from this Church militant to the Church triumphant, from prayer and labor to praise and reward, Sarah Maxwell, Julia Maloney, Susan Boon, Henrietta Potter, Keziah Jackson, Amy Roberts, Priscilla Stratton, Rachel Macey, Mary Purnell, Mary Somerville, and a host of worthy "mothers in Israel," whose names are precious to those still left to labor on until it is said "It is enough, come up higher."

This "female prayer meeting" has ceased, and in its place a "Young people's meeting" is held on Monday evenings. This meeting, although doing a good work—and among them are some that can truthfully say, "Oh, God, my heart is fixed"—yet there seems a growing effect from this separation of young from old that makes

Proposed Fundraising Plan

**Lombard Central Presbyterian Church
&
Student Urban Development
5/15/93**

Agenda

Lombard Central Presbyterian Church & STUD
5/15/93

- Need to establish committee that we act as our prime communication and resource center. Approximately 2 to 4 members.
- Establishment of account specifically for this project.
- Collection of congregation information to put together resource database.
- Logo for project. Possible titles.
- Exactly what do you want youth center to look like? Types of rooms, facilities. Example - Play ground, game room, classroom.
- Other points:

Committee
John Pettet
Clyde Bevans
Carrie Buford
Possibilities {

Proposed Fund Raising Plan for Youth Center Project

STUD has formulated a strategy that is designed to work effectively and efficiently. With business and marketing backgrounds, we feel that pursuing Philadelphia businesses is the most direct and effective method. It is no surprise that it will take a large sum of money to rebuild this abandoned house. Therefore, fundraising is an important factor to consider in the development of this housing restoration project.

To develop a successful fundraising program, we will need an informative list of businesses to call upon to make appointments. In the spirit of Learning by DUing, STUD will look to utilize different resources from West Philadelphia Buys West Philadelphia, another Learning By DUing project. This database will list prospective businesses in the Philadelphia community that members of STUD can solicit for monetary donations and material donations.

The following fund-raising plan is not set in stone, but rather a primary guideline for raising the necessary capital:

- Organize the members of STUD and a subcommittee from the church that will participate in the planning and implementation of the fundraising aspects of the project.
- Interact with West Philadelphia Buys West Philadelphia to obtain a list of businesses to contact to solicit donations. Additionally, maintain an ongoing contact with the West Philadelphia Group so that STUD will have updated database lists. Also coordinate with the congregation in analyzing the potential resources available, either services, materials, or labor.
- Develop a folder to take on appointments that will contain the following:
 - Learning By DUing Literature.
 - STUD and Lombard literature stating the mission of the project.
 - Lombard Presbyterian Church literature.
 - Pictures of the abandoned house.
 - Floor plans and renderings of the future youth center.
 - Financial plan which details the cost analysis of the project.
- Contacting the Drexel marketing professors to rehearse your sales speech, review your list of companies, and ask for suggestions.
- Divide the list of companies among the fundraising members and contact the assigned companies to set-up appointments.
- Take the binder(s) described in step 3. to your business appointments.

- Make your sales presentation by presenting the material in the binder and close the presentation by asking for the sale (donation).
- Remember to follow-up on your sales call by contacting the business whether it is to thank them for their donation, explain your progress on the project, or ask them to reconsider and make a donation.

Sponsor Recognition:

With regard to asking the company to make a donation, we believe that a major contributor of

- \$1,000 - \$700 Gold Club Member
- \$700 - \$500 Silver Club Member
- \$500 - \$200 Bronze Club Member
- \$200 - \$100 (To Be Named)
- \$100 - \$50 (To Be Named)

By making a contribution of this size, we can offer free publicity in the form of a booklet and sign located outside the property. Also members of the clubs can expect to receive free publicity in the Drexel Triangle and other Philadelphia publications (by utilizing Blow Our Own Horn Group's resources). Further, when asking for the sale (donation), a good selling point would be to explain the company's donation would be an "act of good will". Likewise, the donations would be the companies way of giving back to the community.

With regard to seeking further people to lend a hand in fund-raising, Drexel University students would be suitable candidates to approach. To pursue this option, contact Rolph Anderson or Norm Leebron, marketing professors of Drexel University. Ask the professors permission to request students from their classes to aid in fund-raising. An option would be for students to solicit businesses for donations as part of their class requirements.

Other Ideas:

- Coordinating activities with other Presbyterian churches affiliated with Lombard Central and coordinated donation collection.
- Utilize potential resources from other churches.
- Submit comprehensive proposals to various foundations exemplifying the originality of Drexel and Lombard Central joint effort and the benefits this collaboration offers to both students and the congregation.

THE MISSION

INTRODUCTION

The STUD project began in Fall 1992. Its focus is to observe and begin implementation of a class at Drexel University where students acquire an abandon house in the Philadelphia area, work as construction workers and laborers with the intention to produce a newly renovated home that would then be given to the community. Evidently, unbalanced resources stands as a major factor in the lack of development occurring in our communities today. Many unfortunate scenarios found in society are not a result of irreconcilable problems, but rather a lack of necessary resources to form a solution. There is one community that has an abundance of resources adjacent to another that requires a great deal of them. Unfortunately, no exchange of resources is occurring. STUD wants to correct this type of situation through its community service.

MISSION:

The STudent Urban Development group is working to better the community and continue to gain valuable experience that would enable to enhance the Philadelphia community in the long run. To provide solutions to various educational and recreational problems by refurbishing abandoned buildings/houses to serve as recreation center for the use of neighborhood children and the entire church.

GOALS:

To implement a housing restoration program in the community, by increasing participation within the community. By making people aware of various projects, we would hope that they could encourage and support these projects through different means.

To help expand the church, so that they can provide a safe environment for the neighborhood children, and they can coordinate educational and recreational programs for these children.

Continue to establish support from private sources: corporations, groups, individuals and foundations, by sponsoring a variety of fund raising activities which could draw community involvement.

Drexel University STUD Program

(STudent Urban Development)

Lombard Project

Mission: Our most realistic and effective mission for the next eight weeks should be the completion of a detailed "plan of action" that will describe what we plan to do with the property, how much funding it is going to take, where is it all coming from, and when we expect the youth center to be completed. (Thus I would expect more pen-to-paper than nails-to-wood in the coming weeks if this is to be a successful undertaking.)

I. Define the Lombard Youth Center

- What exactly is its form and function?
- Size, facilities, furnishings, access, handicap features, etc. ?
- Will zoning permit the location of one in the neighborhood?
- Will zoning allow the conversion of a residence to serve as a site?

II. Assess the Condition of the House

- What has to be demolished, replaced, secured, etc. ?
- Will we have more than four walls when we're done?

III. Assess the Feasibility of Conversion

- By the nature of construction & dimension, can we convert the house into a functional youth center?

IV. Map Out Phases of Construction & Project Budget

- This step will basically detail all the projects to be done from gutting the plaster walls to screwing in the doorbell plate. (The two most critical factors will be getting all of this on paper from A-Z, and timing all the projects properly.)

- Once all of the projects are determined, we can begin to itemize all of the materials, tools, and labor required along with its expenses.
- This step will give us the critical information of exactly what we need and when we need it.

V. Securing Supplies & Labor

- With step IV we will be able to split our group so that one may focus on the actual renovation and the other on finding funds , supplies, labor and supervision.

*** This outline is far from complete, but it should give us a good overview of what tasks need to be accomplished. The best goal to set initially should be that of making progress rather than emphasizing a date for the finished product. If we invest enough time in producing a detailed plan of action, future classes will be able to assume and complete the project with minimal difficulty and confusion. (At least we would hope so.)*

895-2143

Mike Casey
 Jennifer Vargas
 Dr. JORDAN HENDER 895-1797
 Krista Cunningham
 SARITA DESHPANDE
 JAMES SOBKOWIAK
 Brian Horin
 Josh Feit
 Gina Costa
 STEVE HILLMAN

Dorel V.
 Management Dept.
 895-2126 (Dr Verzelen
 founder)

Seasonality
 2/13/93 (11³⁰ am)

Student Urban Development

by

Learning By DUing

Purpose of the Course

The Learning By DUing course's purpose is to have students use, sharpen and refine the concepts, theories, tools of analysis, information and issues in understanding and analyzing decision-making in various public policy frameworks. These concepts and tools of analysis cut across the various disciplines of study in the university. The specific objective is to have students from different disciplines participate on interdisciplinary teams of analysis and problem solving. Students learn from each other; they integrate and they connect the various disciplines and subject matters.

The second objective of this course is that students learn and participate in viable and important community and public interest projects.

For approximately five years, Learn by DUing has been a successful class at Drexel University. With the assistance of both faculty and students, there has been many programs and projects that have been developed. For example the original concept of this class, brought students and merchants of the South Street community together for research, planning, and implementation of a project to improve the conditions and relations that exist on South Street.

Another example of Learning By DUing's success, is the more recent program called Windows on the World. The project goal is to develop, promote, and work towards the construction of a child-size model of the world in a Doylestown school courtyard. Some other angles of the class is the development of educational software to be used along with the traditional text book.

Finally, another example, is the the Sheriffs project. With this particular project, students analyze and report on inmates that are currently cleaning the highways in New Jersey. The students reported to the city council to show them the benefits (economic, environmental, social, and personal) that a program of this nature could produce for the city and the convicted

criminals. This program has just received clearance and will be implemented in Trenton within the next few months.

Purpose of our Group

Along with these projects, we the STudent Urban Development group, a independent interest group, have been put in contact with you, the Central Lombard Presbyterian Church to lend our knowledge, talents, enthusiasm, and resources to make the proposed youth center a reality.

STudent Urban Development's purpose is to assist in the fundraising, construction design with professional guidance (senior design, and economic analysis.

Purpose of your Church

Today, our goal is to enlighten you of our purpose and to establish your role in the project through commitment and active participation. With your cooperation, we would like to begin by simple fundraising ideas that both the church and our group can participate. Some ideas we have created:

- Fairs and Carnivals
- Brunch following Mass
- Telemarketing Campaign
- Candy Sales
- Special Mass Collection
- Soliciting local vendors

Conclusion

With your cooperation, we hope to build a successful youth center. Obviously, together we will be fixing an eye sore and you will increase community relations, improve the community as a whole and fulfill your church mission:

- A Community Church
- A Church on the Move
- A Missionary Church
- A Church Close to Everyday Life
- A Church of Service
- A Prophetic Church

Our group offers you a variety of talents, resources, and enthusiasm that will put the wheels in motion. With you and your congregation's approval and 100% full cooperation, we can make the youth center a reality.

Thank you,

Michael Casey

Gina Costa

Krista Cunningham

Sarita Deshpande

Seth Feit

Steve Hillman

Brian Horin

James Sobkowiak

Nicole Stephano

Jennifer Vargas

Academic Advisor: Dr. Joan Weiner

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

August 5, 1993

TO: The Outreach Committee
FROM: Nina Bryant, Summer Intern
RE: Feedback on 1993 Day Camp and preparations

Dear brothers and sisters in the Lord:

The following is feedback regarding the manner in which the 1993 Day Camp ran and suggestions for the future.

I would strongly suggest that the Outreach committee appoint someone now to do grant and funding research for the 1994 camp. Planning is crucial to the success of a Day Camp. If Lombard begins early in planning and researching funding, the monies can be in place well in advance of the activities planning.

I found that the free library in Center City has a wealth of information and many foundations will fund an educational Day camp. The library is not difficult to use. The people behind the desks are very cordial and helpful. If someone appointed by the Outreach committee did this research (3 hours one evening), proposals could be submitted early enough to get decent funding.

I must say that I was discouraged when I finally realized in June that proposals had not been written, counselors had not been selected, nor had trips been planned. The proper city agencies who could benefit Lombard had neither been contacted. All this I did by trial and error, and much distress. Trying to get Lombard members to participate was particularly stressful for me.

I realize that this may be a new experience for the Outreach committee, but with some months of planning, all the stress and confusion could have been avoided for this intern and her staff.

I suggest that the planning committee outline how many trips the 1994 camp will be taking (according to funding). Then contact the transit companies and reserve a bus as far in advance as possible. Laidlaw Transit was very accommodating to me. I would use them again. You will find their address and phone number in report I have submitted.

Page 2
Outreach Committee...

If volunteering is too burdensome for Lombard members, then hire college students. I understand that Drexel U has a religion department. I would start there. You should not use less than 10 counselors for 50 campers. Each class should have at least 2 counselors at all times.

The planning committee should inquire by letter to the city councilwoman's office, Jannie Blackwell, for free passes and discount tickets to a host of sites like museums and the zoo, etc. The address is: Jannie L. Blackwell, Councilwoman, Room 408 City Hall, Phila, PA 19107

These things should be in place before your camp coordinator event gets in town. However, your coordinator should be free to choose the VBS materials he/she wants to use, but available money will determine that also.

The key is to send your proposals early (January is too late!) Begin mailing them out in early November. And, apply to several foundations. I would not ask for any less than \$10,000 for each proposal.

A simple word like "religion" can bring up a host of foundation names and addresses on the computer system in the free library - - use it.

The outreach committee should also appoint a person to do forms design. This is a very difficult and time consuming task. One individual should be responsible for seeing that proper forms with all information are created. You may want to refer to the ones I created as a guide. These forms should be put onto the church computer and floppy-disk.

Letters to parents and schools should be mailed out in May 1994 advising them of the upcoming day camp. I am enclosing a list of parent names and addresses in my report for your use. This could also be an evangelism tool.

My prayer for you is that in every way Lombard will be strengthened.

In the service of Christ,



Nina Bryant

Seminarian / Summer Evangelism Intern
San Francisco Theological Seminary

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

January, 1994

MEMORANDUM

TO: Participants in Summer Day Camp (1993)
(C. Burgis, S. Freeman, R. Pettet, J. Turnbo,
C. Thorpe, T. Thorpe, P. Thorpe,)

FROM; Rev. Delrio A. Berry, PASTOR

RE: Evaluation Questionnaire

The Summer Day Camp (July, 1993) was successful because you participated in a significant way. Attached is an Evaluation Questionnaire that will help me to motivate others to reach out to those in the community.

My prayers and my efforts will continue to focus upon the Church's 150th Anniversary Theme,

"Reclaiming Our Vision of Commitment to God and Others"

after the example of William Still (author of the escaped slave narrative, "The Underground Railroad" (1872) and Lombard Central Sunday School Supt.; Christopher Perry, the founder and publisher of the Phila. Tribune (also a Supt. of Lombard Central's Sun. School), and Rev. Dr. John B. Reeve; pastor of Lombard for fifty years and a co-founder of the Howard University Divinity School (to name a few).

Please take a few minutes to prayerfully fill this out and return to me at church by January 30, 1994. If you have any questions, please feel free to contact me.

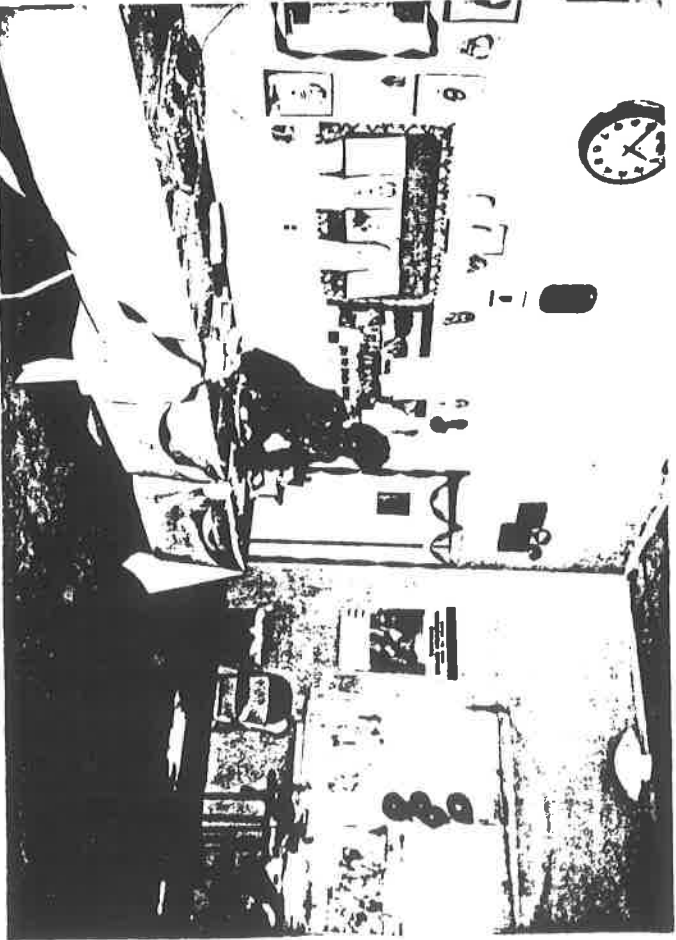
QUESTIONNAIRE for PARTICIPANTS IN SUMMER DAY CAMP (July, 1993)

1. Name _____
2. How long have you been a member of Lombard Central Church?
3. In what other ministries have you served? Elder? Deacon?
Sunday School?
4. What motivated you to get involved with the Summer Day Camp?
___ a desire to serve God and the community
___ a way to use your gifts and give something back
to those less fortunate
___ other reason, specify
5. What was your involvement? ___active___moderate
___minimal
6. What were the children like? Describe briefly. *
7. What did you enjoy most? least? *
8. Will you serve next summer (1994)? Why or Why Not? *
9. Why do you think the camp was successful? *
10. How could the Camp be improved? What could be done
differently? *

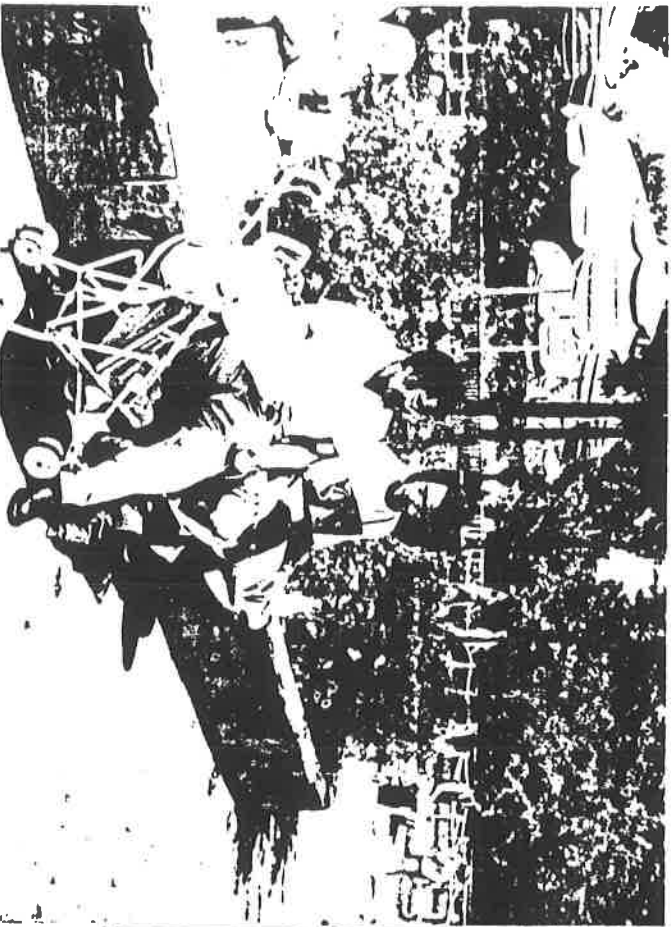
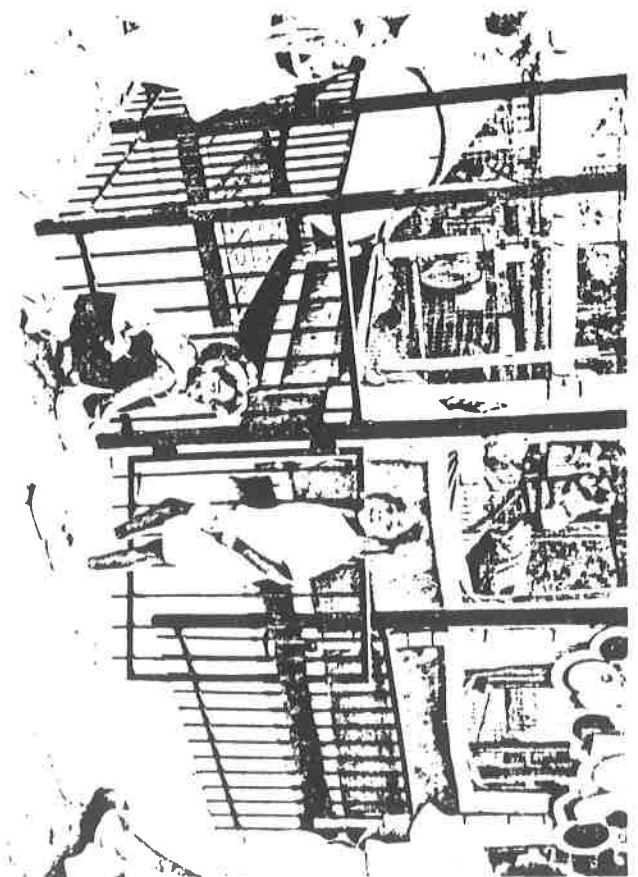
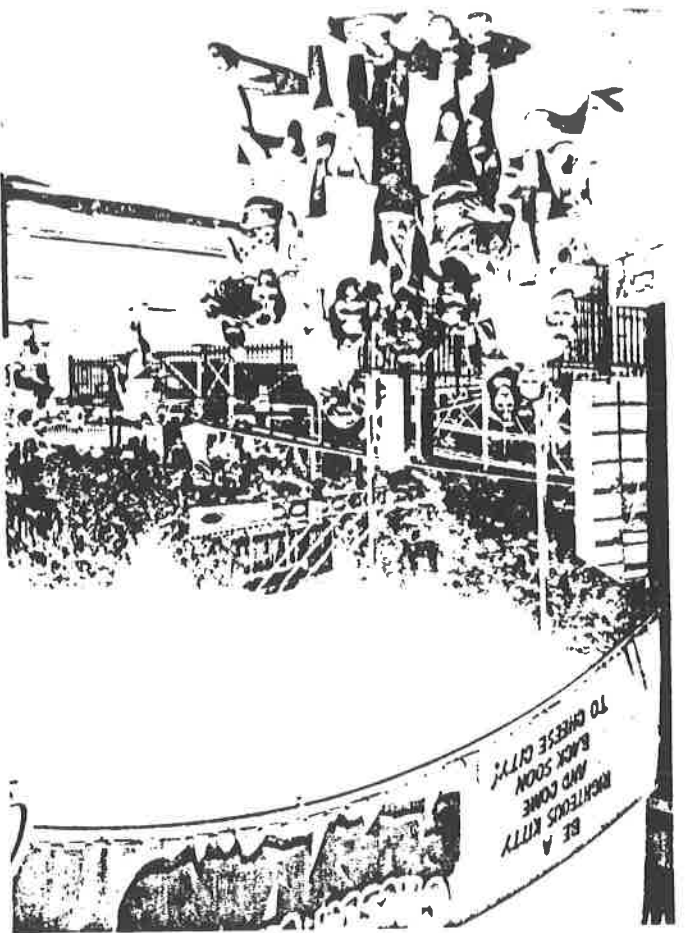
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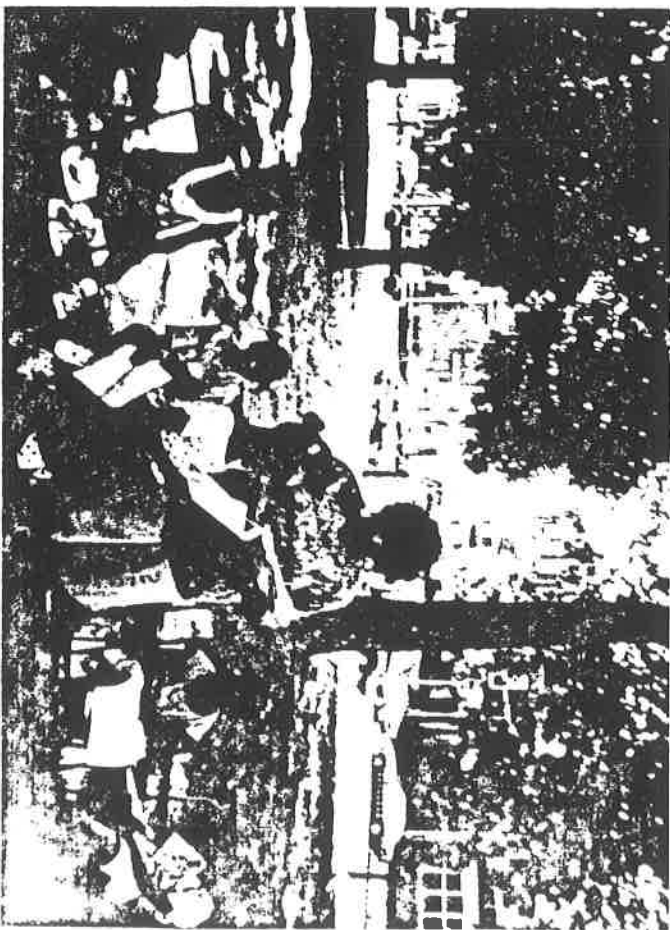
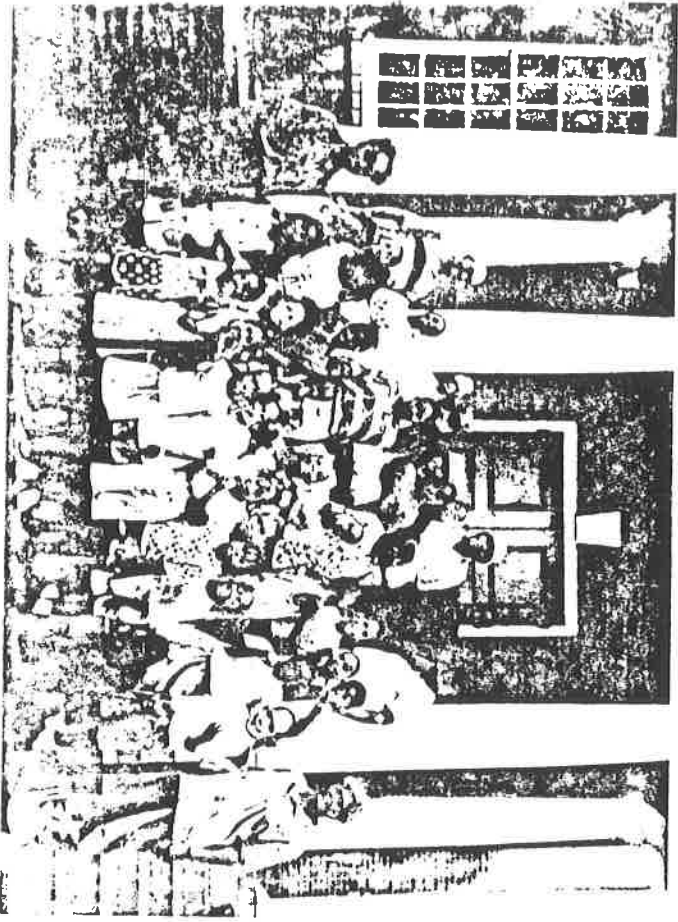
Emma Dowd's
 McCormick Seminary (Chicago, IL)
 Summer Camp Interp '92



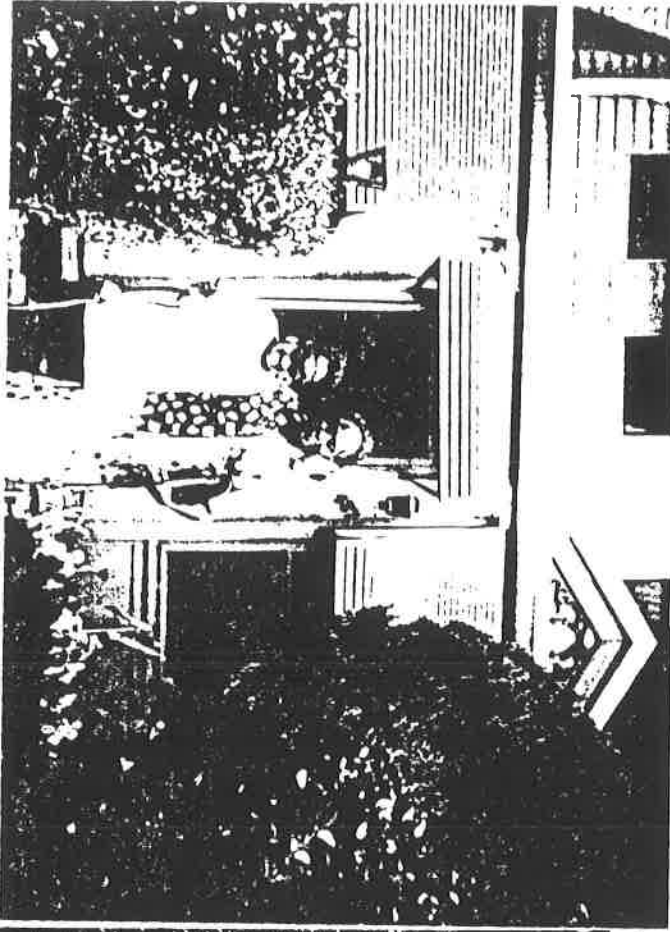
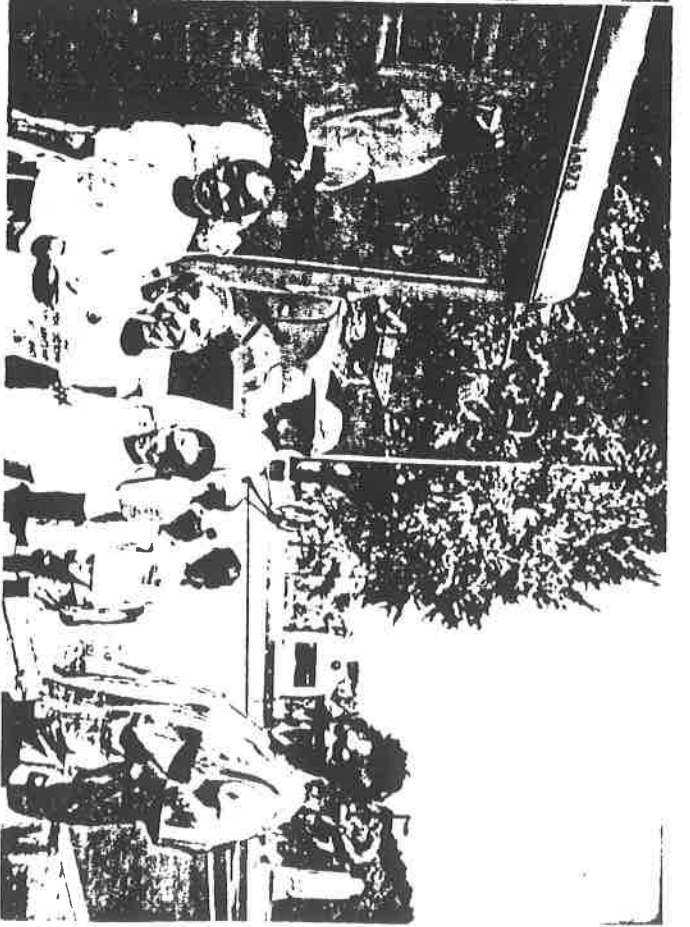
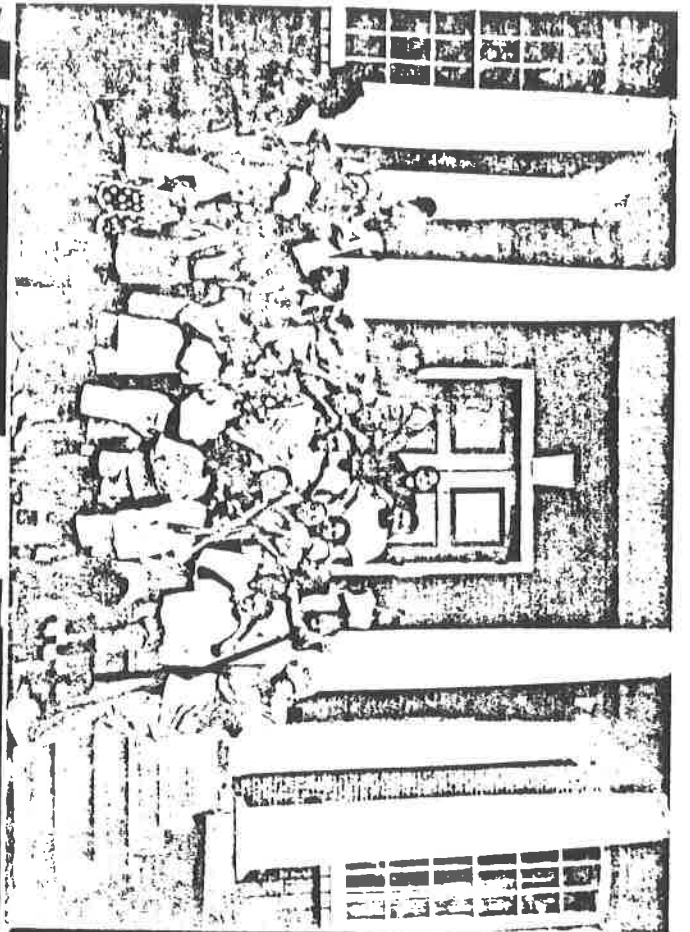
Alma Bryant &
 San Francisco Seminary
 San Francisco, CA
 Summer Camp '93



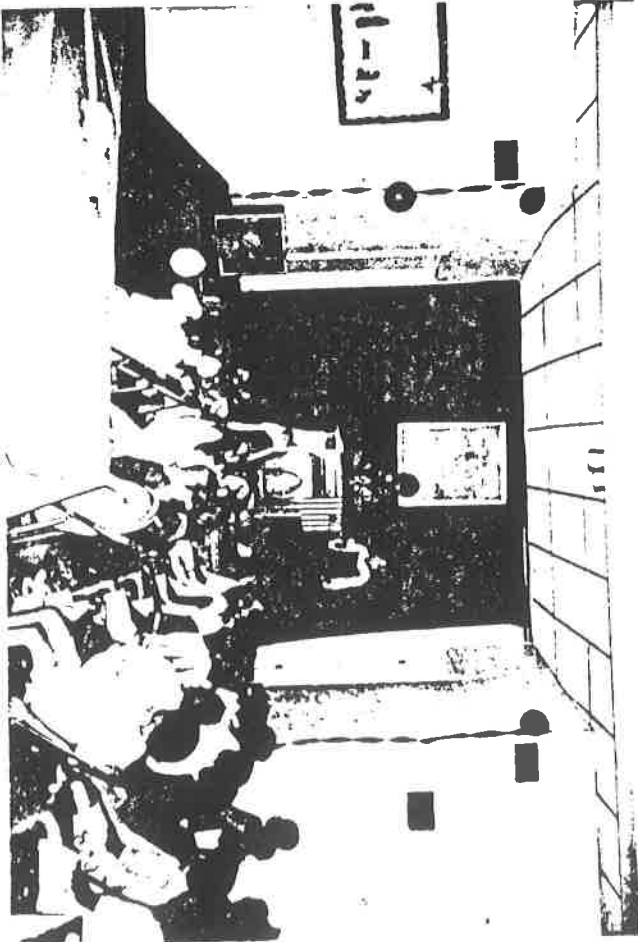
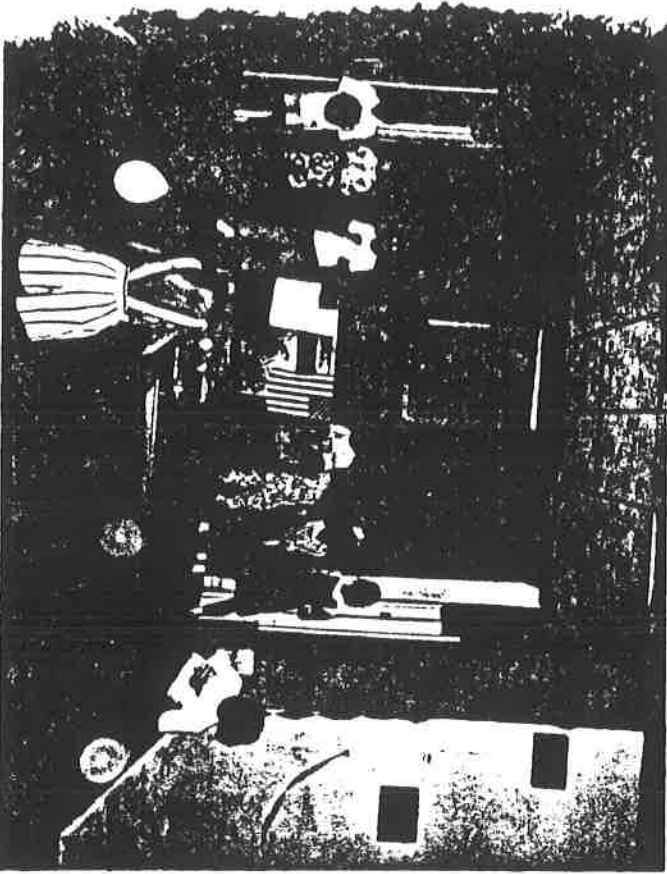
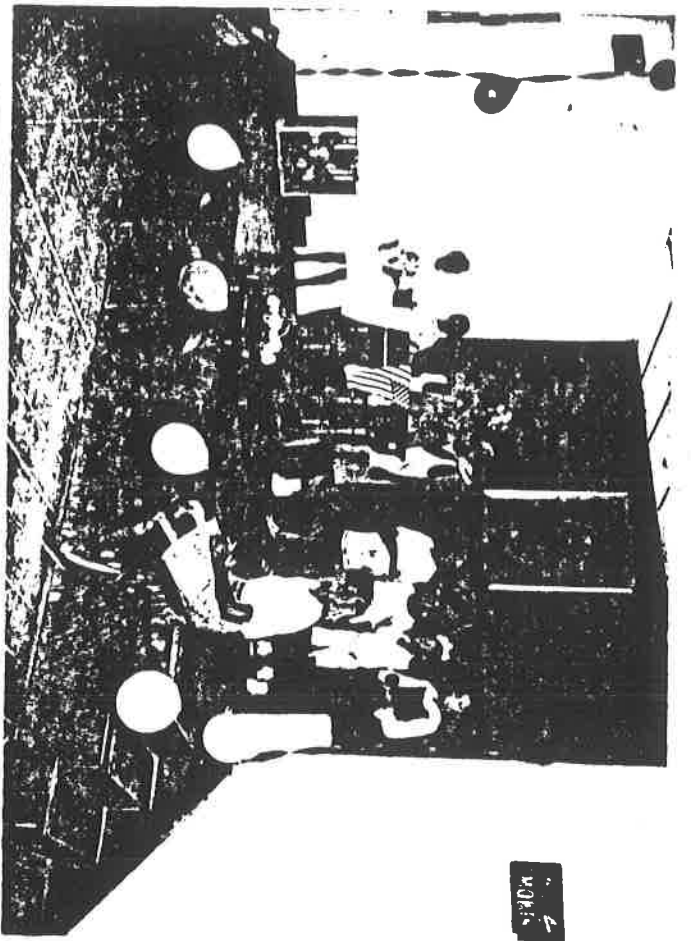
Summer Camp '92



Summer Camp '93



(1993)



(1993)

CHURCH INFORMATION FORM

PART III—POSITION DESCRIPTION

Name of Church/Agency LOMBARD CENTRAL PRES. CHURCH, U.S.A. Date 6-24-90
City/State PHILADELPHIA, PA. 19104 P.I.N. 8037

(Complete this information exactly as it appears in Part I.)

This Position Description is to be used in conjunction with the Church Information Form dated 5-11-90

Title of Position: (Check One)

- ☒ XX Pastor—Solo (No other full time professional staff) ☐ Associate Pastor (Called by the Congregation and the Presbytery)
☐ Pastor—Head of Staff (Staff includes at least one other professional) ☐ Lay Professional (eg. Educator, Musician, Administrator—not necessarily ordained)
☐ Co-Pastor (Two or more pastors are called to share pastoral role)

Other _____

A. Responsibilities: (For what specific tasks, assignments, program areas will this person have responsibility? Be sure to compare this Section with C. below for consistency.)

We need a pastor who, through his/her preaching, teaching and leadership, can bring about a healing in the church. There is a great need for communication, fellowship and love among the members. We need a pastor who will help us to grow spiritually.

B. Working Relationships: (List persons, boards and/or committees with whom this person will work most closely. Describe any special relationships to community or presbytery structures.)

The pastor works closely with the Session, the Deacons, the Director of Music, Chairpersons of all Committees, Property & Finance and the Soup Kitchen which is part of a mutual outreach of Lombard Central and Bryn Mawr Presbyterian Churches.

C. Pastoral Activities: (Of the activities listed in Part IV, which are in the column labeled "High"?)

Proclamation of the Word
Spiritual Development of Members
Congregational Fellowship
Teaching
Congregational Communication
Administrative Leadership

CHURCH INFORMATION FORM
PART IV—PASTORAL ACTIVITIES

PASTORAL ACTIVITIES

Below are 20 pastoral activities. You are asked to study the list and their definitions. Then determine your priority rating of these activities. In relation to your position, as follows: choose not more than six (6) of the activities on which you place the highest priority; then decide which (no limit) are lowest priority; the middle numbers represent degrees of importance. Each activity should have a circled rating by it.

	HIGH			LOW
A. CORPORATE WORSHIP AND ADMINISTRATION OF SACRAMENTS (Pastor/Staff and Session work to develop a rich worship life, educating the congregation for meaningful participation.)	1	(2)	3	4
B. PROCLAMATION OF THE WORD (The Word of God is preached with urgency and conviction, bringing it to bear on the changing needs of individuals, the community, and the word. High priority of pastor's time placed on sermon preparation.)	(1)	2	3	4
C. SPECIAL WORSHIP SERVICES (Creative and innovative worship opportunities are provided, together with ways to increase understanding and celebration. Provision made for those who need or prefer other than the regular worship.)	1	2	(3)	4
D. SPIRITUAL DEVELOPMENT OF MEMBERS (Pastor/Staff shares members' struggles regarding the Christian faith, with opportunity provided for individuals and groups to reflect on beliefs, concerns, doubts regarding Christian understanding of the spiritual dimensions of life.)	(1)	2	3	4
E. CONGREGATIONAL HOME VISITATION (Church Officers and pastor/staff develop and carry out a systematic plan for visitation of the entire congregation with special attention to prospective members and those with special needs.)	1	2	3	(4)
F. HOSPITAL OR EMERGENCY VISITATION (Those in hospitals or emergency situations are regularly visited; network developed to keep pastor and others informed of crisis situations; needs of ill or bereaved are met.)	1	2	3	(4)
G. CONGREGATIONAL FELLOWSHIP (Emphasis is placed on developing fellowship, helping members to know one another; groups encouraged which give members the opportunity to love and support one another.)	(1)	2	3	4
H. COUNSELING (A counseling program initiated for assisting those in and outside the Church; appropriate referrals made when needed.)	1	(2)	3	4
I. EVANGELISM (Pastor/Staff and congregation share faith in Christ as personal savior in total lifestyle; seek to lead others within and outside the Church to accept Jesus Christ; congregation is informed, trained, helped to establish effective evangelism program for the church.)	1	(2)	3	4
J. PLANNING CONGREGATIONAL LIFE (Creative ideas and directions developed together with the Session; many persons with appropriate skills stimulated to become involved in services.)	1	2	(3)	4
K. INVOLVEMENT IN MISSION BEYOND THE LOCAL COMMUNITY (Awareness of the Church's worldwide mission and opportunities for corporate and individual involvement; specific projects identified; persons challenged to support, study and/or visit mission programs on six continents.)	1	2	3	(4)

- L. **EDUCATIONAL PROGRAM** 1 (2) 3 4
(Session and Pastor/Staff identify the educational needs of persons of all ages and backgrounds, developing programs to meet needs; church education supported; educational goals are congruent with the total mission of the Church.)
- M. **TEACHING** (1) 2 3 4
(Pastor/Staff accepts an active teaching role, interpreting and teaching the Scriptures, theological concepts, history of the Church and current events; provides instruction for Church Officers, educational leaders, confirmands and new members.)
- N. **MISSION IN THE LOCAL COMMUNITY** 1 2 3 (4)
(Concern for identifying social problems in the community; work done with groups seeking solutions. Time and skills committed to community groups. Information and encouragement provided which enables members to become informed and involved.)
- O. **ECUMENICAL AND INTERFAITH ACTIVITIES** 1 2 3 (4)
(Involvement in ecumenical and interfaith activities, with the congregation joining other groups in presenting a united Christian witness in the community.)
- P. **CONGREGATIONAL COMMUNICATION** (1) 2 3 4
(Two-way communication encouraged; information gathered and shared that will assist problem solving and decision making; varying opinions elicited and all encouraged to listen to opposing points of view)
- Q. **ADMINISTRATIVE LEADERSHIP** (1) 2 3 4
(Pastor/Staff accepts appropriate administrative responsibilities, in climate of delegated tasks and shared leadership; volunteers and professional staff encouraged to use their ideas and skills. Work done on developing accountability.)
- R. **STEWARDSHIP AND COMMITMENT PROGRAMS** 1 (2) 3 4
(Session and Pastor/Staff develop a planned stewardship education program to communicate the financial needs of the local Church and mission beyond the local church; congregation challenged to commitment to Church's work.)
- S. **EVALUATION OF PROGRAM AND STAFF** 1 2 (3) 4
(Systematic procedures used to evaluate programs and staff performance in accord with goals and objectives. Others trained to use these skills. Regular assessment and evaluation.)
- T. **RESPONSIBILITIES AND RELATIONSHIPS WITH PRESBYTERY AND OTHER GOVERNING BODIES** 1 (2) 3 4
(Value placed on balance between local church and Presbytery/Synod/General Assembly responsibilities. Congregation and Session know and are involved in the work of the denomination.)

SPECIAL INTERESTS

We need a person who has special skills and interests in these areas. [Please check no more than four(4).]

Early Childhood
Elementary
Youth
College
Young Adult

☐ (321)
☐ (322)
X ☒ (323)
☐ (324)
X ☒ (325)

Singles
Middle Adult
Older Adult
Family

☐ (326)
☐ (327)
X ☒ (328)
X ☒ (329)

AFRICAN AMERICAN CLERGY/LAY CONFERENCE

Theme:

"Unashamedly Black, Unapologetically Christian"

Sponsored by

**THE SYNOD OF THE MID-ATLANTIC
OF THE PRESBYTERIAN CHURCH (U.S.A.)**

Featured Leaders:





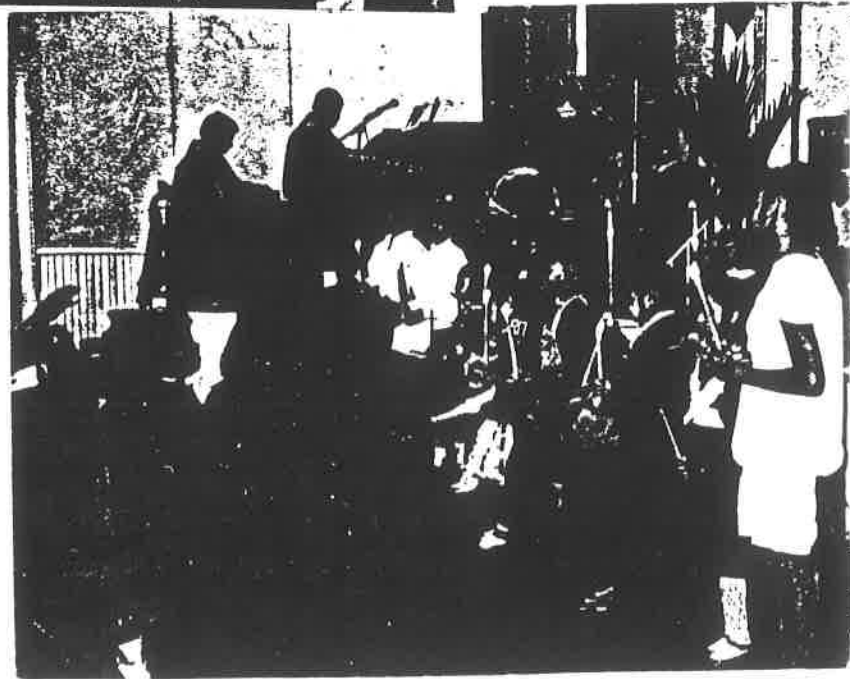
(Dec., 1992)
 Pastor Berry and
 LCPC children:
 Quisha Allen /
 Jessica Berry
 (daughter)

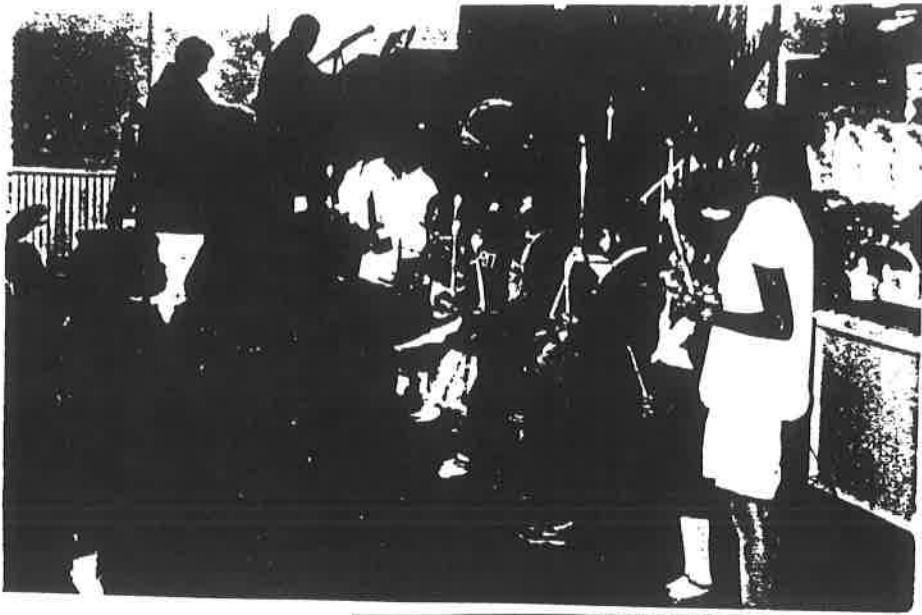


Brittany Borden,
 Quisha Allen,
 Jessica Berry



Lombard Central
Children's Christmas
Program - Dec., 1992





The Philadelphia Tribune

Friday, December 3, 1993

Dorothy Davis - daughter of Rev John L. Coleman



Look what we've done now!

Since 1939, the all-volunteer Student Welfare Council has provided supplementary financial aid to Philadelphia High School graduates of various races and creeds, whose education could not continue without additional funding. Since its founding, hundreds of students have benefited from more than \$750,000 in grants, raised from four major trusts and a host of community groups. Shown completing plans for its annual fundraiser, to be held this Saturday, from 1-4 P.M. at the Church of the Holy Apostles and the Mediator in West Philadelphia are (standing) Catherine Brown, Ruth White, Dorothy Davis, Bessie Sessions, Gwyne Hoyer, and (seated) Katherine Dockens, Vivien Howell, president, and Frances Howell.

Rev John L. Coleman's daughter

MAINSTREAM CASE STUDY

Presbyterians: A new look at an old church

Dating to Colonial times, the Presbyterians, one of the three original denominations of America's religious mainstream, remained at the center of national influence for nearly two centuries. But in the past 25 years, they, along with the rest of the Protestant mainstream, have suffered — losing, in their own case, one-third of their members. As part of a long-term effort to encourage examination of that phenomenon and other aspects of the state of mainstream Protestantism, Lilly Endowment has funded a comprehensive analysis of the Presbyterian Church (U.S.A.).

by John C. Long

The Rev. John Witherspoon was no ordinary Presbyterian minister. He missed his chance at being ordinary back in 1776, when he became the only clergyman to sign the Declaration of Independence.

In 1789, he further distinguished himself by convening the Presbyterian Church's first General Assembly, thus leading that subsequently annual gathering into a virtual tie with the U.S. Congress for the honor of being America's oldest national deliberative body.

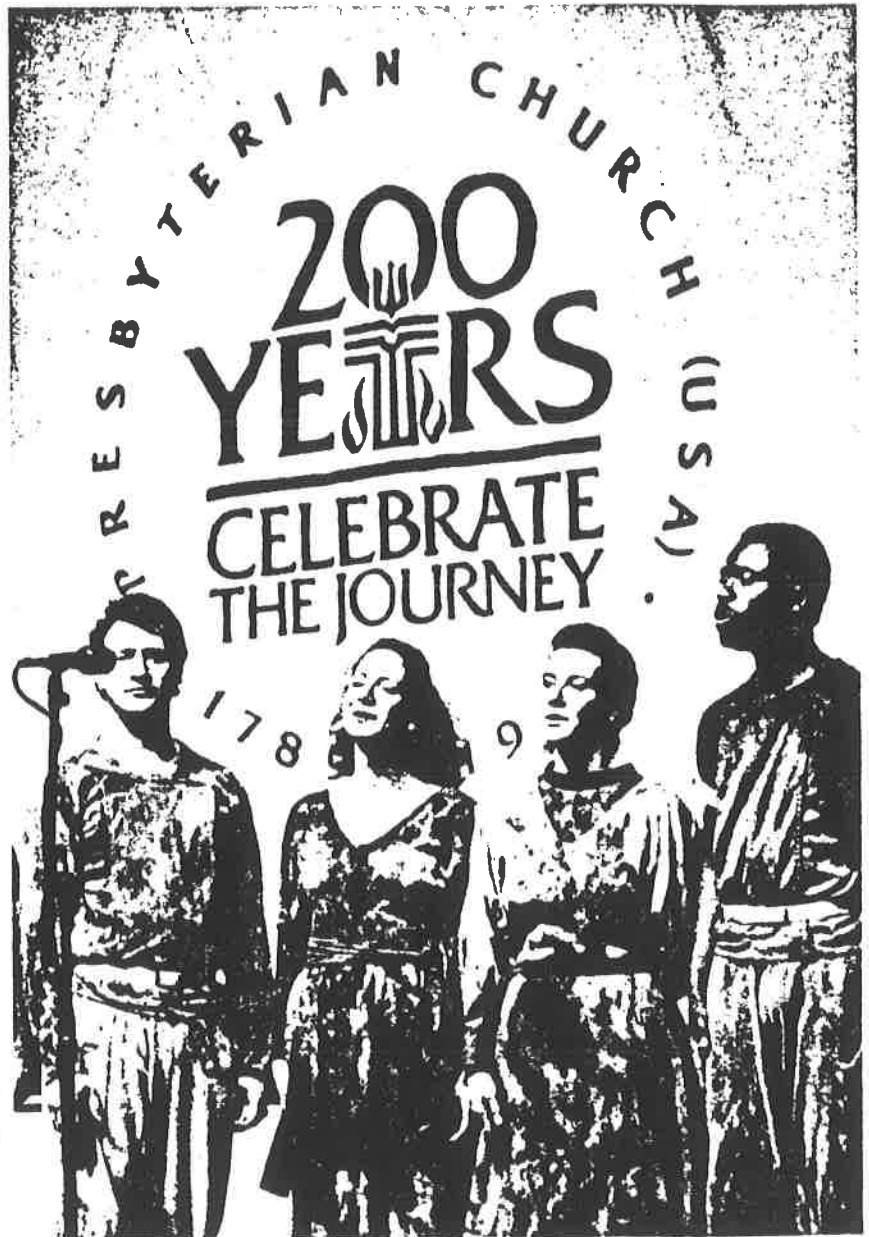
Though Witherspoon stood above the crowd, his church — which, along with the Congregational and Episcopal, had constituted the religious mainstream in Colonial America — would remain at the center of American power and culture for nearly the next 200 years.

But in the past quarter-century that position has changed.

Since the 1960s, what is now the Presbyterian Church (U.S.A.) has lost about one-third of its members. Other mainstream Protestant denominations have been hit hard, too.

To try to determine just what hit the mainstream — and why — Lilly Endowment has funded the most ambitious analysis of mainstream Protestantism attempted in recent years.

Much of the five-year effort has come in studies that have been wide in scope and that have provided perspective and set contexts — the landmark 1987



book "American Mainline Religion: Its Changing Shape and Future," by Drs. Wade Clark Roof and William McKinney, for example — brimming with who, what, when and how much.

Now, however, a major thrust of the Endowment-supported work is the search for *why*. It's a search that's leading to individual denominations, to individual members, to the grass roots.

With that emphasis, the Endowment has funded case

studies of two denominations — the Presbyterian Church (U.S.A.) and the Christian Church (Disciples of Christ) (see p. 21).

The Presbyterian case study — 55 separate reports by some 65 scholars — is the larger. Conducted under grants to Louisville Presbyterian Theological Seminary, which proposed the undertaking, the study delves into membership and congregational

fascinating phenomenon is emerging. From the early 20th century through the 1960s, the denomination as an organization worked. Now it's no longer working."

Leadership — The Presbyterian Church had been "dominated ... by pastors of large congregations." During the '60s and '70s, the church — as it needed to do — "democratized its decision-making" and empowered the formerly powerless. The pastors of large congregations "were pretty effectively driven out of corridors of power at every level of the church. Today it is fairly rare to see one in a major role" beyond the congregation.

The church as martyr — In the '60s, the church tried to respond to "horrendous struggles

and crises," including those of "civil rights ... the war ... Watergate ... the environment ... changing values and

sexual mores ... the feminist movement." One text, Mulder says, pervades church statements of the period: "If you will save your life, you will lose it."

"The Presbyterian Church undertook to lose its life for the sake of the world, in many, many ways," Mulder says. "And it was all very idealistic and filled with commitment. ... But it turned its back on a lot of areas of its life that contribute to the building and the nurturing of the church."

Polarization — Mulder subscribes to a somewhat softer interpretation of the gulf between liberals and conservatives than does Wuthnow (see p.18). The view of the Presbyterian Church as "two armed camps, unable to talk to one another" tends to exaggerate the split, Mulder says. Presbyterian polls show a bell-shaped curve, with two very small, vocal groups on the far right and the far left and a much larger middle group who are distrustful of extremes.

Mulder argues that "evangelical Protestantism is becoming more mainline, and ... the mainline is reorienting and be-

coming more evangelical. ... The far right or ... the evangelical wing of American Protestantism [shows] more and more toleration, more willingness to accept critical study of Scripture, ... and as that group comes toward the middle," so do the mainstream Protestant denominations "that have been tilting to the left."

Presbyterian predicaments

The course the Presbyterians chose over the past 70 years has landed them in a series of predicaments, Mulder says. But in nearly all cases, he believes, they did what they had to do.

1 The denomination successfully fought off the fundamentalist movement, causing some members to leave. For those who remained, the battle fostered polarization, distracted leaders from other challenges and led to a short-sighted view of enlightened evangelicalism. But "the battle had to be joined [with] a vision of Christian faith that was narrow and rigid and legalistic" and which reduced Christianity "to a series of precise verbal formulations."

2 The '60s brought a shift of priorities to social-justice issues, with a focus on urban ministries to the poor instead of on building suburban churches, Mulder says. That shift cost dearly in money and membership. But cost is "what Christianity is all about," Mulder says. But it "is also about trying to bring into the fellowship ... new people so that they will know the truth of Christianity."

3 Another '60s shift, to ecumenical campus ministries, "sapped denominational vitality" there.

"The denominational distinctiveness that separated these forms of ministry on ... campuses is in many ways not very important, and the ecumenical vision ... was a good vision." Similarly, growing ecumenical sentiment in the denomination as a whole led to erosion of denominational loyalty and to confusion "about how to be distinctive without being rigid." But "Is the ecumenical

movement a good thing? Yes," says Mulder.

The church pushed forward on both integration and support for assertions of ethnic identity. "How do you proclaim an inclusive vision of the church without ... undermining racial ... and ethnic identity?" Mulder asks. Largely because of the strength of black churches — which has been critical to the progress of black communities — "the Presbyterian Church is 95 percent Caucasian and largely middle class."

The denomination at the national level moved "away from issues that affected personal and family life" to concentrate on social justice. The church was right to pursue social justice, but it left the family concerns where they could be "so effectively stolen ... by the far right."

"Was it right to use more money for local concerns? Or were we dealing with a bloated national administrative structure that had to be scaled back?" With less national money, "how does the church work?" Maybe it works without as much organizational structure, as it did in the 19th century, he says.

A broadening of the range of theology taught in Presbyterian seminaries began in the '30s and accelerated dramatically in the '60s. It can be viewed either as "erosion" or "enrichment" of Presbyterian theology. The diversity is exciting, "and nobody wants to reclaim the days when we read only white, male, European or American Protestants," Mulder says. But "we have a ... problem trying to communicate anything distinctive about the Presbyterian tradition."

Prescription: learn from the healthy

For a next round of mainstream-Protestantism studies Mulder has a suggestion: Past research largely has been "a study in what is going wrong. ... We were all pathologists. The next wave ... might look not at why this patient is sick, but why other patients are staying well." ■

About the author

John C. Long, editor of this issue of *Progressions*, has been on the staff of *The Courier-Journal*, in Louisville, Ky., for 22 years. Now an editor there, he covered religion for that newspaper from 1979 to 1987.

life, theological changes, and organizational health and identity. It looks at membership trends dating back to 1792. It examines subjects that include missions, ethnic minorities, ecumen-

Since the 1960s, what is now the Presbyterian Church (U.S.A.) has lost about one-third of its members.

ism, preaching styles, publications, ordained women, theological curricula, campus ministry, pluralism and public issues.

The Presbyterian case study — now in the second of its planned three years — is coordinated by Dr. John M. Mulder, the seminary's president; Dr. Louis Weeks, dean and professor of church history at the seminary; and Dr. Milton J. Coalter, the seminary's library director and associate professor of bibliography and research.

The project probes a number of significant issues.

Congregational vitality

Dr. Grayson L. Tucker, professor emeritus of church administration and evangelism at the Louisville seminary, surveyed 350 congregations to identify factors that promote — or discourage — their vitality.

The most vital congregations, Tucker found, can be described as

"Our greatest concern ... should not be the rising or falling of statistics but whether ... we are an instrument of God's purpose for these times."

having "two strong arms and a strong heart." One arm reaches out into the community in the service of social concern and social justice; the other arm draws people

into the church through "what we call evangelism." The strong heart is the inner life of the congregation — its worship, education and fellowship.

"When its morale is high, a congregation tends to be involved in outreach activity," Tucker said in an interview. "The most vital congregations are those that conduct a significant outreach activity with which they are strongly identified in their communities." The congregations in

trouble, he said, are those that have become "ingrown." His findings, Tucker said, suggest that when a vital congregation "invites people into its fellowship, the invitation includes a challenge to participate in its mission to the community."

New-church development

Dr. Robert H. Bullock Jr., editor of *Presbyterian Outlook*, explains why Presbyterians stopped forming new congregations.

In Charlotte, N.C., for example, the denomination started one new church per year from the 1940s to the 1960s, then only one more during the next 20 years.

Bullock recalls the "prophetic" words of the moderator of the (Southern) Presbyterian Church in the United States in 1961:

"Our greatest concern ... should not be the rising or falling of statistics but whether ... we are an instrument of God's purpose for these times." And that church's Board of Church Extension, Bullock notes, in 1964 "decried 'the apparent lack of evangelistic concern which has fallen like a miasmic fog' on the church and declared 'the era of rapid church extension' to be over."

New-church development, Bullock concludes, is necessary, but by itself insufficient, for overall membership growth.

Faith with knowledge

A report by Dr. Edward A. Farley, professor of theology at Vanderbilt University, notes the denomination's position "on the slope of decline in numbers and vitality" and acknowledges the success of churches that "make absolute claims about themselves and their interpretations, that offer certainties, that make unabashed and even manipulative use of media technology."

But Farley concludes that "our calling ... is not to growth and success but to a witness to the Gospel." Nor is that calling to render the faith as "absolutes," but to "attest to the modern world that the Christian faith can exist in positive relation with the best knowledge of the time."

One scholar's view

Drawing from the case-study research — and speaking from his perspective as a church historian

— Mulder paints a portrait of Presbyterianism that does not hide its warts, but that might make the denomination feel better about how it got them. It's a picture in which other mainstream denominations may recognize themselves as well.

Here is that portrait, reduced to a snapshot:

Membership — The Northern and Southern branches that reunited in 1983 had a combined membership in 1965 of 4.25 million. At the end of 1988, membership was less than 3 million. Baby boomers left the church, married later, had children later and had fewer than did their parents; counterculture individualism of the '60s discouraged church membership. Old switching patterns — in which, for instance, Methodists might become Presbyterians when they moved up the social ladder — no longer prevailed. Presbyterians built fewer new churches. Presbyterians generally did not defect to other denominations; they became unaffiliated with any denomination. Conservative churches continue to be the Presbyterians' greatest source of new members — "people fleeing ... rigidities and legalisms" and finding "greater toleration of different points of view."

Evangelism — The denomination in the '60s "just reduced its commitment to evangelism. ... The big shift was away from what is sometimes called 'word evangelism' — testifying to your faith — to 'deed evangelism,' ... the social-justice agenda of the church."

Finances — "The financial history of churches is the most under-studied aspect of American religious history I can think of," Mulder says.

"If you ask, 'Why are these churches in trouble?' part of the story is that they have had their financial viability eroded by inflation and by the actions of churches. ... Increasingly, they have allocated more money for local concerns than for national and international concerns or for designated causes. ... It raises the question about whether the denomination as we know it can survive into the future."

"It's not going to die," Mulder says of the denomination. "But a

fascinating phenomenon is emerging. From the early 20th century through the 1960s, the denomination as an organization worked. Now it's no longer working."

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Because we at Lombard Central Presbyterian Church (U.S.A.) are concerned about your physical, emotional and spiritual needs, we desire to know any ways we can be of service to you and the community.

If you have any comments, questions, and/or concerns please let us know by filling in the space provided below and returning to Lombard Central.

Name.....

Address.....

Phone.....



For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life...John 3:16

L O M B A R D C E N T R A L P R E S B Y T E R I A N C H U R C H (U.S.A.)

The Presbyterian Church (U.S.A.) is a confessional and a confessional church, distinguished by the representation of elders, laymen and laywomen, in its government. The church today has a membership of nearly 3 million members throughout every state in the nation.

We stand proudly in the Reformed tradition and are linked in ecumenical friendship with Christians around the world, throughout the National Council of Churches of Christ, and the World Council of Churches.



42nd & Powellton Ave.
Philadelphia, PA 19104
(215) 222-3044
Pastor
Rev. Delrio Antoinette Berry

A LOOK AT LEADERSHIP

Power changes at the mainstream's helm

America's mainstream Protestant denominations grew in membership and organizational structure alongside America's great corporations. Now life has become more complicated for both, and it's no wonder they share similar problems. Today's pastor, for example, is also a CEO — a church executive officer, if you will — who may shepherd more financial reports than souls. Today's church leader is also more sharing of power than was yesteryear's. Studies funded by Lilly Endowment are exploring the implications of these and other developments in the changing nature of leadership in the changing Protestant mainstream.

by Gerald Renner

Serving part time as stated clerk of the Presbyterian Church (U.S.A.) in the late 19th century, William Henry Roberts discovered how to lay his hands on discount train tickets, whittle down hotel rates and otherwise cut by half the cost of the church's annual General Assembly.

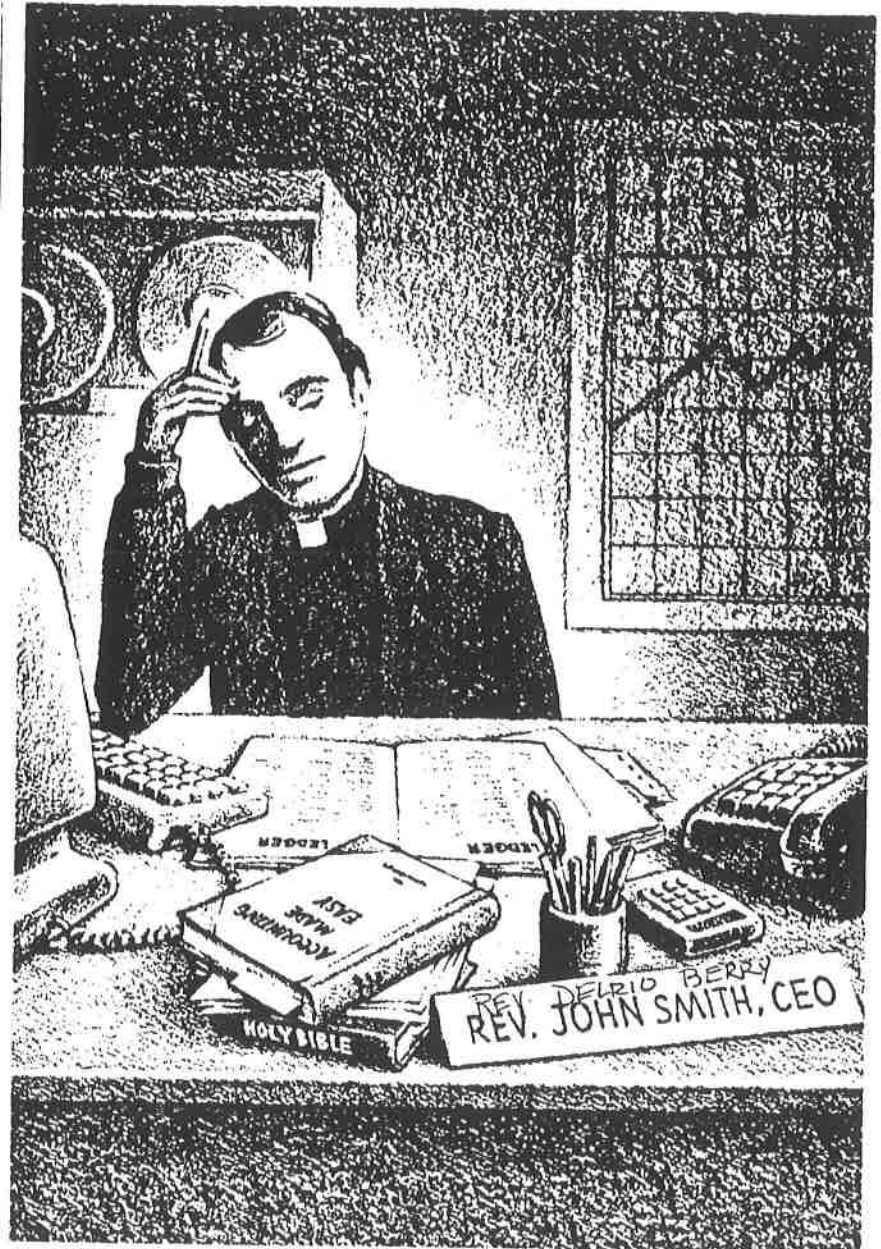
Thereafter, efficiency-expert Roberts became indispensable to the orderly running of the denomination. After all, who could argue

The visionary autocrats of yesteryear who wielded great personal power have given way to more anonymous managers.

with saving money and being efficient? By the beginning of the 20th century, Roberts moved to full time, with a professional staff and four secretaries.

Thus Roberts helped bureaucratize the largest branch of Presbyterianism, says Dr. Louis Weeks, dean and professor of church history at Louisville Presbyterian Theological Seminary. Bureaucratization occurred in other churches, too, says Weeks, and eventually contributed to the sense of alienation that many people feel today.

A close examination of church leadership — how it has affected and is affected by church structures and wider societal influences — is an important key to understanding the challenges



facing mainstream Protestantism, which, by all indices, is in decline.

Articulating a vision of where those churches should be going as they move "from the mainline to the sideline" — as others have so neatly put it — is a central dilemma facing the churches' leaders.

"The churches need vision, because the old ways of doing things — which assumed the established status of those churches — are not going to work anymore," says Dr. William J.

McKinney, dean and professor of religion and society at Hartford Seminary.

Major studies on church leadership are under way by scholars at the Louisville and Hartford seminaries and elsewhere.

The researchers say they are in no position to write any grand prescriptions to cure what ails the churches. However, they describe an evolution of ever-more-

THE INSTALLATION SERVICE
of
The Reverend Delrio Antoinette Ligons Berry



The Lombard Central Presbyterian Church, U.S.A.
Philadelphia, Pennsylvania

Sunday Afternoon, December 22, 1991 at Four O'Clock

Participants In The Service

THE REV. CHARLES HAYWARD
Calvin Presbyterian Church

LOMBARD CENTRAL GOSPEL CHOIR
Elder Priscilla King
Gospel Choir Directress
Mr. Albert Johnson
Organist

ELDER LEMUEL STILES, JR.
Wynnefield Presbyterian Church

THE REV. JOAN C. CHARLES
St. Paul AME Church

ELDER DR. JOHN GROCE, SR.
JOHN BORDEN, JR.
Lombard Central Church

THE REV. NATHANIEL GOODSON, JR.
Church of God in Christ

THE REV. MARGARET D. FLOYD
Love & Mercy Chapel

DR. GLENN A. KOCH
Eastern Baptist Theological Seminary

SISTER RUTH HELD, ACJ
St. Raphaela Mary Retreat Home

THE REV. CLAYTON AMES, III
The Philadelphia Presbytery

MRS. SHIRLEY BROWN JONES
Holy Temple Church of God

MRS. AVA FRITZ ROLAND
Sicklerville, N.J.

DEACON SUSAN EVANS, ESQ.
Lombard Central Church

THE REV. PAUL WASHINGTON
*Rector Emeritus, The Episcopal
Church of the Advocate*

THE REV. ALBERT AVANT, JR.
New Covenant Presbyterian Church

ELDER JEREMIAH COUSINS, SR.
Lombard Central Church

THE REV. JOSEPH A. CONNER
Unity Temple Church

THE REV. DORIS R. SHERMAN
Westminster Presbyterian Church

THE REV. DR. EDWARD B. JONES
Holy Trinity Presbyterian Church

THE SMITH SISTERS

THE REV. ANDERSON PORTER
Reeve Memorial Church

THE REV. WILLIAM YEATS
Woodland Ave. Presbyterian Church

DR. WILLIAM ROSS, JR.
School District of Phila. RT

THE REV. DR. GREGORY WALLACE
Union Baptist Church

THE BISHOP O.T. JONES, JR. STD
Church of God in Christ

THE REV. HERBERT McCLAIN
The Philadelphia Presbytery

THE REV. DR. HAROLD DEAN TRULEAR
New Theological Seminary

ELDER LOIS SHERIDAN
Memorial Presbyterian Church

THE REV. GWEN BOND DAVIS
St. Peter's Lutheran Church

ELDER LEO SHEEHAN
Lombard Central Church

Installation Committee Members

Deacon Robert Davis
Roslyn Crawford
Elder Jeremiah Cousins
Yvonne Wright
Elder John Pettet

Elder Judith Peters
Elder Clyde Bevans
Deacon Susan Evans
Mrs. Celeste Borden
Mr. Ken Baylor



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complex church structures and leadership — in an era in which mainstream Protestantism flounders for direction.

Even the style of church leaders has changed dramatically, the scholars are finding. The visionary autocrats of yesteryear who wielded great personal power have given way to more-anonymous managers adept at coordinating programs and conciliating among competing interests.

Weeks suggests that all major Protestant denominations eventually experienced what occurred with Presbyterians in the last quarter of the 19th century — the optimistic "Age of Enterprise" — when the corporate model came to prevail in American life.

"My contention is that, just as any hierarchical and tightly organized managerial enterprise

will build alienation, alienation grew to a sort of fruition in the churches in the cultural upheavals beginning in the 1960s," Weeks said in an interview.

"We are reaping a whirlwind of alienation on the part of everybody — not just the people who are rank-and-file members of plain-vanilla Presbyterian churches — but also alienation on the part of people in positions of responsibility.

"The minister is no longer the preacher and carer for souls so much as the manager of congregational enterprise and a member of the board of directors, so to speak, in the wider enterprise of Presbyterian life."

The need, says Weeks, is to find "the kinds of piety and spirituality to sustain us today in a fashion analogous to the way

people were sustained in an informal, family-based church 100 years ago."

Weeks' study of the triumph of the corporate model is one of 55 scholarly papers on Presbyterianism being done under the aegis of the Louisville seminary, with the help of a half-million-dollar grant from Lilly Endowment.

Dr. John Mulder, the seminary's president; Dr. John Coalter, librarian, and Weeks are coordinating the project, which will result in the publication of seven volumes — the first next spring.

In another part of that study, Dr. Richard W. Reifsnnyder, pastor of the First Presbyterian Church in Oyster Bay, N.Y., shows the evolution of leadership style.

He reviews the biographies of Presbyterian leaders in the past 60 years to illustrate the changes. The powerful, famous leaders of the past — ones like the Rev. Eugene Carson Blake — are gone.

The new breed of leader is more participatory

"They have been replaced by a new breed, whose style is responsive, collegial, participatory," Reifsnnyder says. "The old-boys' network" no longer prevails when congregations seek new pastors and pastors seek new congregations — a change that benefits minorities and women, groups that had been largely shut out of decision making.

No longer do the denomination's leaders wind up on the cover of *Time* magazine, as did Blake. That they do not command attention as they once did probably says more about the diminishing influence of churches in American culture than about styles of church leadership. Nevertheless, leaders'

morale is adversely affected.

"Whereas leaders formerly perceived that they were presiding over an expanding enterprise, they now operate without that sense of confidence, and perceive that they preside over a declining church, which will make a witness, but not be a power," Reifsnnyder says.

McKinney and Dr. Daniel V. A. Olson, formerly at Hartford Seminary and now at Indiana University at South Bend, are engaged in the first comprehensive survey of Protestant church leadership in more than 30 years. The survey of 1,500 decision-makers, supported with a grant from the Endowment, is part of the seminary's ongoing inquiry into mainline Protestantism.

McKinney and Dr. Wade Clark Roof of the University of Massachusetts, also with funding from the Endowment, collaborated in charting the course of the historic, Northern-based liberal churches — which they reported in their 1987 landmark book, "American Mainline Religion: Its Changing Shape and Future."

"One of the things we show in 'American Mainline Religion' is that people in different religious traditions are acting as if they are in different worlds," McKinney says.

"There emerges a mainline-Protestant way of seeing the world and one's place in it that's different from the world that is constructed by people in conservative, or evangelical, churches."

The new McKinney-Olson survey is showing that clergy and lay leaders in the conservative denominations have in common "a moment when they understood themselves to be Christian and the world came together for them," McKinney says.

Liberal church leaders also had a conversion, he observes, but one that came out of their aligning themselves with the poor and the victims of injustice.

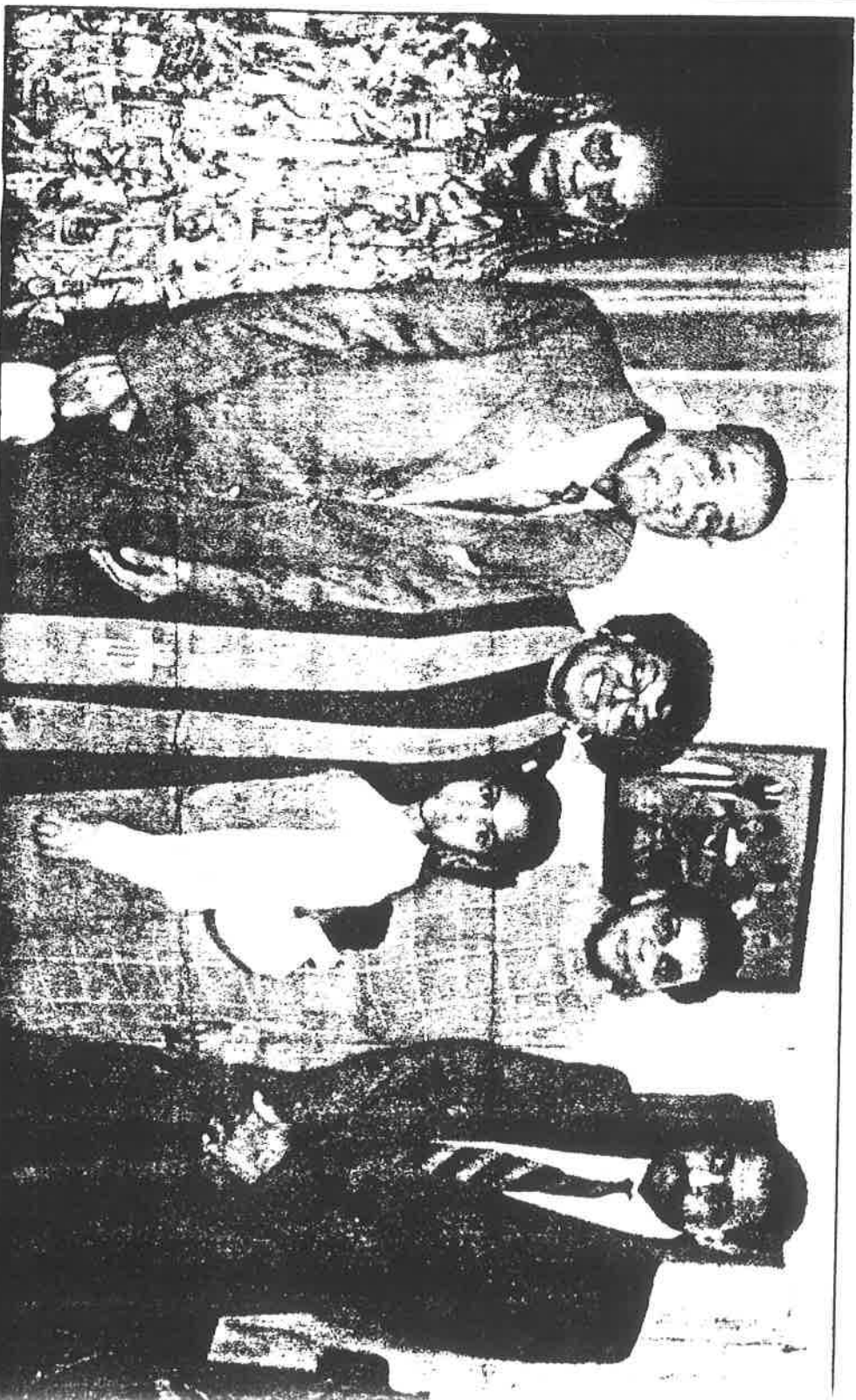
In Olson's opinion, the alienation should not be blamed on bureaucracy. But, he observes, "The bureaucratization of the denominational structures is a real, clear trend in all the churches." ■

About the author

Gerald Renner is religion writer for *The Hartford Courant* and is the former editor and director of the *Religious News Service*.

"Leaders ... perceive that they preside over a declining church, which will make a witness, but not be a power."

3/24/94
W. L. Son
P. L. Son
P. L. Son
P. L. Son



Louis 'Lefty' Donaldson, former player, coach, and umpire in the old Negro Baseball League, was taken back to the ball game during a worship service in the church and the community. Above left, (from left) Jean Hopson, 'Lefty', Rev. Delrio A. Berry and her daughter, Louise Kemp, and L from his daughter. Below right, Gene Benson, one of the old Philadelphia Stars, says a few words on his former teammates' behalf. Below right, accomplishments encountered by 'Lefty' and others who led the way for today's players through their participation in the Negro Baseball League.



Scholarly award recipient

Rev. Delrio A. Berry of King of Prussia, a graduate student at Temple University, has been awarded the Doctoral Scholarship for the Study of Religion for Black North Americans by the Fund for Theological Education of New York City for the 1990-91 academic year. She is the wife of Frank Berry. They are the parents of three children, and are members of the Holy Temple Church of God in Christ.

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

A Message to Our Shepherd Reverend Delrio A. Ligons Berry

Whereas it has pleased Almighty God to remove from our midst the soul of our brother in Christ and your father Mr. Cary J. Ligons and whereas we do not always understand God's will, we still must bow humbly and submit.

In your years at Lombard Central Presbyterian Church you have made your presence felt. We at Lombard are small in number and hence have had many struggles, and you have joined us in those struggle and helped us to realize the strength and character that struggle provides and builds.

You brought to us an understanding of God's people and the knowledge of what a shepherd should be, and you immediately began to support us both collectively and individually. One of the strong points of our church is how you continue to rally around us and help us rally around each other in times just like these. You have girded us up when we lost our loved ones and we must now support you in your hour of bereavement for your father. Would that God give us the grace, courage, and will to do just that.

You must remember that God has promised to comfort and keep us. He has sent us a great example of what a true shepherd should be, in Jesus Christ.

Know that we love you and realize that as our shepherd, we the sheep must also love, cherish and support you, or the flock struggle in vain.

May God continue to Bless and comfort you and your entire family as you allow your father's spirit to rest in Glory.

Done by the order of the Session and members of Lombard Central Presbyterian Church.

Ms. Priscilla King, Clerk of Session
Reverend Delrio A. Ligons Berry, Pastor

Feb. 4, 1994

APPENDIX 4

1994–2044

Local woman is first female pastor at Philadelphia church

BY RYAN RICHARDS
Correspondent

Philadelphia has a long, rich religious history. And one King of Prussia resident is being added to the history books.

Rev. Debra A. Berry was recently installed as the first female pastor at Lombard Central Presbyterian Church, at 42nd Street and Powelson Avenue. She is also the second African American female to pastor any church in the

long history of the Philadelphia Presbytery.

"I'm just so excited about this," Berry said last week, at her Kiebler Road home.

Berry was originally a 20-year member of the Church of God in Christ, a Pentecostal church. She became ordained in September 1985 and served as a missionary liaison, visiting such ports-of-call as Haiti and Western Africa. But despite her credentials, Berry found it difficult to obtain a lead-

ership position within the church, which at the time was led mainly by male pastors.

"It was discriminatory," says Berry. "I had all this training."

Although she made many friends in the church, Berry felt it was time to move on, and on July 1990 she became a Presbyterian.

"I had this deep sense in myself that God was calling me," she explains.

But becoming a Presbyterian minister would not come easily, either. The Philadelphia Presbytery, like the Pentecostal church, did not have a long history of female pastors. Berry, who was working part-time and preaching on Sundays, was appointed to her present position only after 18 other applicants were reviewed.

"I was a bit surprised," she points out.

The seven-year King of Prussia resident believes she was picked because she and the church officials had compatible visions.

"Something supernatural was at work," she also explains.

Berry now ministers to a 200-member congregation full time. She's the first female pastor in Lombard Central's 145-year his-

tory and the first African American female to pastor a black congregation in the Philadelphia Presbytery.

Berry hopes her appointment will open the door for more female preachers but says it will depend on her performance at Lombard Central.

And the reverend's unprecedented appointment couldn't have occurred at a more history-making church. The church, at its original Lombard-Street location, was often visited by Frederick Douglass and Harriet Tubman, and served as a station in the Underground Railroad.

The native Philadelphian is married to Frank, an employee of the Radnor School District, and has a sprightly five-year-old daughter, Jessica. Besides balancing the duties of being a mother, wife and pastor, Berry spends three days a month working toward her doctorate at New York Theological Seminary, which she expects to complete by 1994.

"It takes some juggling, but it's coming together, but it's a hectic lifestyle."

Berry, who once taught world religion and Bible studies at

Glassboro State College and a former teacher in the Philadelphia School District, says she is thinking of teaching seminary school someday. She already holds master degrees in education, religion

and divinity.

Presently, Berry says she finds her work at Lombard Central challenging but enjoyable.

"I'm doing what I had hoped I would be doing," she points out.





Presbyterian Administrative Commission
for Debus A. Berry's Installation
Dec. 22, 1990

The Philadelphia Tribune - Jan. 3, 1992
(METRO)

Lombard gets first woman pastor

By Anna J.W. James

The historic Lombard Central Presbyterian Church, USA, 42nd Street and Powellton Avenue, installed Rev. Delrio A. Ligon-Berry as its first woman pastor, Sunday, Dec. 22.

Berry, a graduate of Cheyney State University, Temple University, and Eastern Baptist Seminary, is presently a doctoral candidate at New York Theological Seminary. She is a native of Philadelphia and attended elementary and secondary school here. She is a former teacher and human relations collaborator for District One, Philadelphia Board of Education.

Father Paul Washington, rector-emeritus of the Protestant Episcopal Church of the Advocate and interim pastor of St. Simon the Cyprian Episcopal Church, was the keynote preacher.

A large contingent of women clergy from various denominations came out in support of the new pastor, and to witness the pomp and

profound spiritual blessings attending the worship service.

Other distinguished participants included Rev. Charles Haywood, Bishop O.T. Jones, Jr., Dr. Glenn Koch, Rev. Anderson Porter, Dr. William Ross, Dr. Harold Dean Trulear, Rev. William Yeats, Elder Evelyn Gordon, Elder Lois Sheridan, and Dr. Edward Jones.

The foundations of Berry's life are family and faith, and her family, including her mother, brother and sisters, were on hand to witness the historic occasion.

From the hour Delrio A. Ligon-Berry entered the ministry, it was manifest that she was a preacher, a positive preacher, a teacher, and would be a competent pastor. And because of this Berry was selected as pastor of the Lombard Central Church after an intensive two-year search. She succeeds Rev. J. Bernard Taylor, who retired following a ten-year pastorate.

Berry's colleagues are of the opinion that she will prosper in her new pastorate because she has the

happy gift of visualizing the potentialities of the individuals and picturing in her mind what a given person may become under the transforming touch of Christ. It gives definitions and direction to her pastoral ministrations.

This individualization will not just be confined to her pastoral work, it will be carried over into her pulpit work. It would be surprising were it known how many of her sermons, or parts of them, will be designed to meet the special needs of some individual in the congregation. But she knows that if she can meet the known needs of one she in all likelihood will meet the unknown needs of many others. Berry noted, "A pastor's flock, be it large or small, is comforted and fortified when it observes that the pastor does not lose sight of the individual."

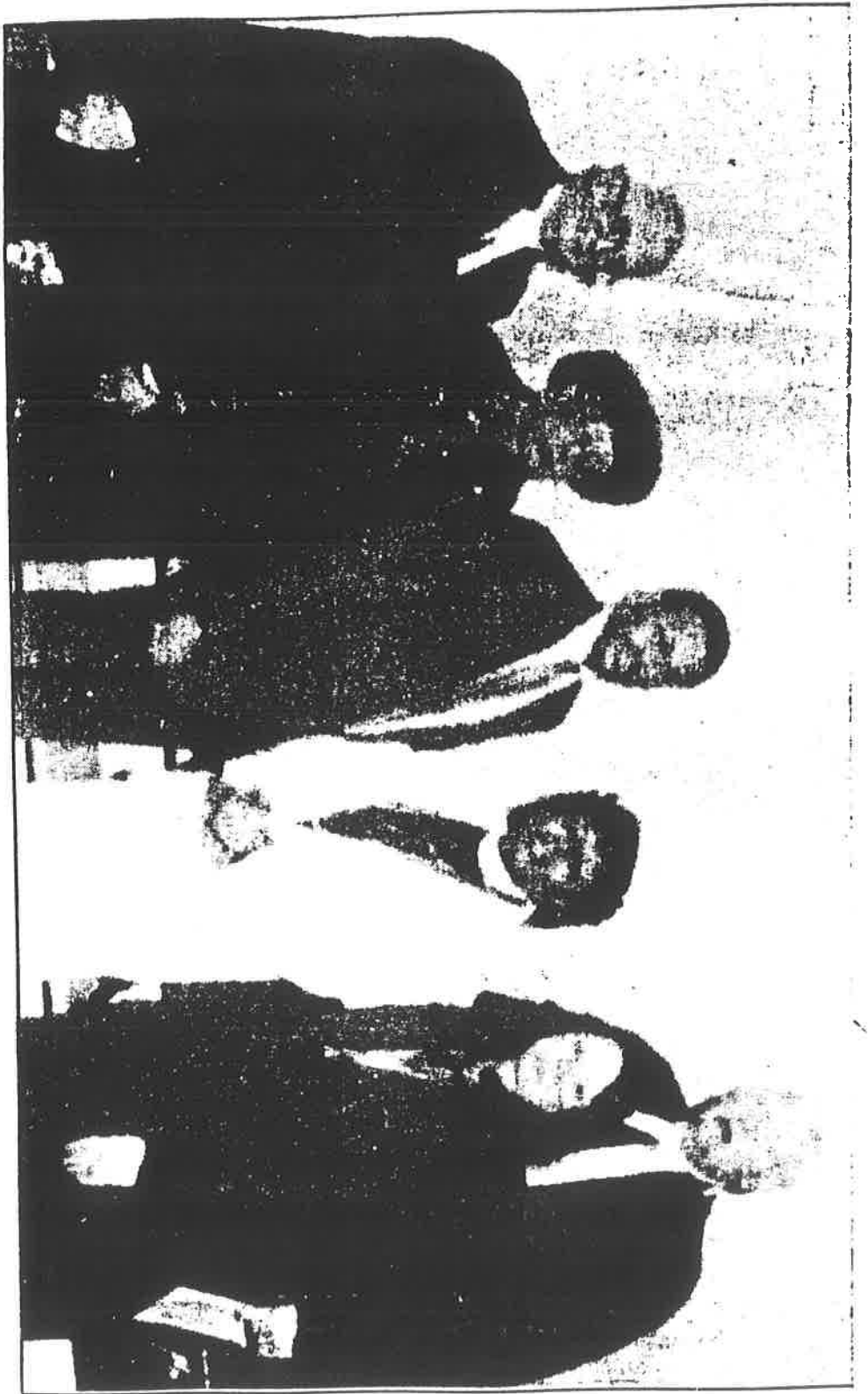
The Lombard Central Church has a rich history — having been founded in 1884. It is the second oldest Black Presbyterian Church in Philadelphia. It was formerly lo-

cated at Ninth and Lombard streets, and remained there until 1939 when it relocated to the Quaker Meeting House at 42nd Street and Powellton Avenue.

It is well documented that the church served as a station along the Underground Railroad, and William Still, Harriet Tubman and Frederick Douglass often worshiped there. Christopher Perry, the founder of the Philadelphia Tribune, was an elder at the Lombard Street Church during his lifetime. His entire family were members of the congregation, and their funerals were held from the historic church.

Under the leadership of Rev. John Bunyon Reeve (one of the Howard University Divinity School); Rev. John L. Coleman, Rev. John McCray, Rev. Harry Shaw, and Dr. Taylor, the church has remained a pillar in the community.

Pastor Berry is married to Frank A. Berry. They have one daughter, Jessica.



Rev. Del Rio A. Berry (third right) was installed on a recent Sunday afternoon as the first woman pastor of the Lombard Central Presbyterian Church, 42nd Street and Powell Avenue. Members of the administrative commission of the Philadelphia Presbytery (from

left), Dr. Edward Jones, Elder Evelyn Gordon, Rev. Charles Hayward, Elder Lois Sheridan, and Rev. William Yeats. — Leroy E. Brown photo

The Philadelphia Tribune
Jan 3, 1992

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

PASTOR'S (MODERATOR'S) REPORT

Feb. 16, 1992

Chronology of New Pastor

October 1, 1991	Initial meeting with Pastor Nominating Committee (PNC) (R. Crawford, B. Davis, C. Bevans, Y. Wright, J. Cousins, Sr.)
October 27, 1991	PNC introduced candidate for Pastor to congregation through Sunday Bulletin insert.
November 7, 1991	Selected members of PNC (C. Bevans, J. Cousins, Sr., B. Davis) and pastor to sub-committees and full Committee on Ministry (COM)
November 10, 1991	Candidate Sermon and vote by congregation.
November 12, 1991	Was presented by COM to The Philadelphia Presbytery. Read my statement of faults and was received as a Minister of The Word and Sacrament.
November 16, 1991	Sat in Session Meeting (unofficially) as an observer.
December 1, 1991	Began ministry as pastor.
December 22, 1991	Installed as pastor. Rev. Yates named Lombard "The Miracle on Forty-Second Street".
December 31, 1991	Joint Watchnight Service with sister churches, Wynnefield, Ninth and First African Presbyterian.
January 18, 1992	Prayer and Planning Retreat with members of Session, Deacons and other church leaders.
January 25, 1992	Session Meeting.
February 15, 1992	Session Meeting.

As I reflect upon my call to pastor Lombard Central, I realized that God had begun working miracles prior to my coming. The fact that I am the first female minister in Lombard's One Hundred and forty-eight year history is a testimony to God's Word and work in us (Philippians 2:13). I thank God and you for this opportunity.

(Continued)

Pastor's (Moderator's) Report
Feb. 16, 1992
Page Two

Following the inspirational, dynamic and social justice ministries of great men like the Rev. Stephen H. Gloucester, Dr. John B. Reeve, Rev. John L. Coleman, Rev. John C. McRae, Rev. Harry W. Shaw and Dr. Bernard J. Taylor (to name a few) gives me hope and assurance that God will continue to lead and guide us. In less than two years, we will be celebrating One Hundred and fifty years of ministry.

Rev. Yeats (among a distinguished group of participants at my pastoral installation) named us "The Miracle on Forty-second Street". If we can just trust and obey God, God will do "exceeding abundantly above all that we ask or think, according to the power that works within us" (Ephesians 3:20).

I am grateful for your prayers and support thus far. I am also pleased with your response to the Prayer & Planning Retreat (1/18/92) and Congregational Questionnaire (2/9/92). If you did not fill one out - please see Pastor after Congregational Meeting. This will provide me with an idea of your gifts, abilities, training and work experiences.

It is evident that God has already placed among us the people and resources we need to get the job done: (teachers, lawyers, professors, social workers, businesspersons, clerks, word processors, prayer warriors, singers and musicians, wise men and women, old and young, etc.). Our only admonition is to be yielded to the Lord who called us from sin to salvation. Let us rededicate ourselves to God and God's service in the word. Jesus instructs us to "Love one another as I have loved you" (John 13:34)

In closing, I offer you the following scriptures for motivation in your Christian service:

Haggai 2:1-9
Psalms 1
John 2:1-11
John 13:34,35
I Corinthians 1:10-13
I Corinthians 12
Ephesians 4
Romans 12

WE ARE LIVING PROOF OF GOD'S MIRACLE ON FORTY-SECOND STREET!!!!

PASTORAL PRIORITIES FOR 1992

- Prayer Meetings, Bible Study, Proclamation of God's Word
- Establishing a Worship Committee
- Working with Session to develop Christian Education Department - meanwhile supporting Sunday School Superintendent and staff, Summer Day Camp Director and staff (VBS), Outreach Committee, etc.
- Communicants (New Members Class)
- Supporting/advising Gospel Choir, Finance Committee, Parish Life Committee, Soup Kitchen Staff, and other church groups.
- Working in harmony and efficiency with the Session and Deacons.
- Administering the Sacraments: Baptism and Lord's Supper
- Facilitating open/honest communication among members.
- Providing opportunities for fellowship within and outside the church.
- Spiritual Renewal - allowing God's Spirit to lead, guide and direct.
- Be involved with activities and at least one (1) Committee of The Philadelphia Presbytery.
- Make the church and pastor known to churches and people in our community.

PASTORAL ACTIVITIES

- Doctoral candidate - New York Theological Seminary
- Member of Society of Biblical Literature
- Member of American Academy of Religion
- Member, Black Clergy of Philadelphia
- Member, Alpha Kappa Alpha Sorority, Inc.
- Member, Retired Teachers of School District of Philadelphia

LOMBARD CENTRAL PRESBYTERIAN CHURCH

1st ANNUAL CONGREGATION MEETING

SUNDAY, FEBRUARY 14, 1993

1:00 P.M. Directly after morning service

Meeting called to order by the Rev. Delrio A. Berry, with prayer being rendered by Deacon Ruby Pettet.

A total of 39 members were registered at the 1st Annual Congregation Meeting.

MOTION to approve the agenda. Motion second.

MOTION to approve the minutes from February 16, 1992. Motion second.

MODERATOR'S REPORT (1993)

Rev. Delrio Berry expressed to the congregation her concerns and frustrations she had experienced during her 1st year as pastor of Lombard Central. In addition, she shared with the congregation her 1993 Pastoral Priorities. These priorities are:

1. Adding at least 50 members to our church.
2. Establishing an Evangelism Committee.
3. Training sessions for church officers and new members.
4. Stressing God's word through prayer and Bible Study.
5. To establish at least one Sunday evening service per month.
6. Representing the church at all Presbytery meetings.
7. To continue to make the church and pastor known to all people and churches in our community.
8. To work closely with Stewardship and Finance Committee.
9. Working with the 150th Anniversary Committee.
10. Focus on Educating the youth, homeless, drop-outs etc.

REPORT OF CHURCH ORGANIZATIONS

All organizations of the church made a presentation of their 1993 goals, objectives and achievements.

CHURCH GIFT

Rev. Berry informed the church that an anonymous benefactor had donated a financial gift in order for the church to purchase paint for the sanctuary.

MOTION to accept all organizational reports. Motion second.

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

PASTOR AL /MODERATORS REPORT

CONGREGATIONAL MEETING FEBRUARY 27, 1994

REFLECTIONS FROM 1993

"New occasions teach new duties/Time makes ancient good uncouth"
(words of the poet, Lowell-excerpt from SANCTUARY FOR LENT:
FEBRUARY 25, 1994.

This quote challenges us to live faithfully in the realities of the present moment. What is God calling us to be and do in the 1990's? How do we join our imagination, energies, resources and spiritual independencies to serve Jesus Christ?

As Presbyterians, we are an important piece of the Christian story. We exercise a democratic form of church government. We have an attitude about freedom and our responsibility for working out the content and expression of our faith. We are to have a commitment to care about people challenged/in trouble.

I offer you some key ideas from James W. Angell's book, How to Spell Presbyterian:

- We Worship God/We Covenant with God
- Jesus is Sovereign
- Love without Justice isn't Love
- All things are done decently and in order
- The church exists by Missions as Fire exists by burning
- Dare to hope

In 1993, we have continued on the Christian journey with intentionality and purpose. Some of the goals we set in our five year plan have yet to be realized, but God has been moving by His spirit. This has not been without struggle for there have been forces in our midst that have attempted to hinder God's program for us. 2nd Chronicles 20 is God's word of encouragement to us. Read it as often as you need to for strength.

Martin, John Groce, active members of the session, Deacons Lonnie Martin, Becky Spanh, Mamie Waiters and Ruby Pette^t, particularly, Jerry Cousins, Alexander Davis, Joe Evans, John Pette^t. (Forgive me if anyone has been left out.)

- (11) Ushers under Annabelle Bracy and Elder Rose Hunter's leadership served faithfully every Sunday and held Bazaars, Flea Markets, and trips.
- (12) The Church was painted by Elder Alexander Davis from church funds and a substantial donation from Pastor Berry's friend, Dr. Lorraine Brown.
- (13) Emergency Aid sponsored their annual Fellowship event and continued to support the church as they ^{have} historically.
- (14) The congregation was led by Pastor into a special consecration for Lent, the summer revival and advent.
- (15) The church called Brother Albert Johnson as it's full-time organist and under his direction, a male chorus has been organized to sing on the second and fourth Sunday's with Elder John Groce as president.
- (16) A Christian Adult Fellowship was organized by Elders Priscilla King and Carolyn Baylor.
- (17) We were blessed by visiting pastors and their congregations in our summer revival:
 - Reverend Nathaniel Goodson, Jr.; Church of God in Christ;
 - Reverend Melvin Carter; Baptist Church;This is an expression of our ecumenical outreach.
- (18) The faithful and committed Sunday School Staffed ^{led} by Superintendent Susan Evans continue to provide nurture for us and to coordinate children's participation in the Sunday morning worship via African American Historical Profiles and Fifth Sunday Young People's Service.
- (19) The Deacons, led by Bob Davis, faithfully set up Communion for us and we came to the Lord's table with a new determination every first Sunday.
- (20) The Fuel committee made headlines in the **Inquirer** and **Philadelphia Tribune** for their November Anniversary service honoring Lewis 'Lefty' Donaldson. These efforts were coordinated by Deacons Bob Davis, and Elders Martin and Buford.
- (21) The Finance and Budget Committees worked hard to count the money, pay the bills, check and balance spending, etc.

- Personal prayer, congregational prayer, and the study of God's Word.
- Continue to attend Inner City Impact Institute Seminars (with 2 church representatives) to secure funds for youth outreach and educational programs. Reps: Elders P. King & J. Tunbo.
- Represent Lombard Central at Presbytery meetings Community and Civic meetings.
- Get deeper understanding of "New Wine Position Paper" developed by concerned Presbyterians for Prayer, Study, and Action, who are challenging racism within the Presbyterian Church USA (copies are available).

CHURCH NEEDS 1994

- Sexton to relieve Ken Baylor of some of his responsibilities as Properties Chairperson.
- * - Secretary, it is difficult to be a first rate church without someone available part time in the day to work with the pastor. (Elder Carolyn Baylor has been a tremendous asset doing the bulletins in this interim.)
- More member volunteers to assist the pastor and ministries of the church.
- Stewardship chairperson and stronger stewardship program.
- A van to transport children and seniors.
- A more Christ-like manner of handling conflict:
 - A. Speak the truth in love (Ephesians 4:15)
 - B. Watch backbiting (Psalms 15:1-3; Galatians 5:15-16)
 - C. If your brother/sister has ought against you, go to your brother/sister (Matthew 5:23).
 - D. Beware of gossiping. (Proverbs 20:19, 26:20-22).
 - E. There should be no schism (division) among you. (1 Cor. 12:25)

(Please read and internalize the attached sheet)

AFFILIATIONS

- MEMBER - Philadelphia Presbytery
- Committee on the Preparation for Ministry
- MEMBER - Society of Biblical Literature
- MEMBER - American Academy of Religion
- MEMBER - Black Clergy of Philadelphia and Vicinity (Education Committee)
- MEMBER - Alpha Kappa Alpha Sorority, Inc.
- MEMBER - Retired Teachers Association of School District of Philadelphia
- DOCTORAL CANDIDATE New York Theological Seminary --Lord willing, I will graduate on May 15, 1994 at 5:00 PM (all are invited to Marble Collegiate Church, New York, NY).
- MEMBER - National Black Presbyterian Caucus.
- MEMBER - Chey University Alumni
- MEMBER - Temple University Alumni
- MEMBER - Eastern Baptist Theological Seminary Alumni

CHURCH INFORMATION FORM

PART III—POSITION DESCRIPTION

Name of Church/Agency LOMBARD CENTRAL PRES. CHURCH, U.S.A. Date 6-24-90

City/State PHILADELPHIA, PA. 19104 P.I.N. 8037

(Complete this information exactly as it appears in Part I.)

This Position Description is to be used in conjunction with the Church Information Form dated 5-11-90

Title of Position: (Check One)

- | | |
|---|--|
| <input checked="" type="checkbox"/> <u>XX</u> Pastor—Solo (No other full time professional staff) | <input type="checkbox"/> Associate Pastor (Called by the Congregation and the Presbytery) |
| <input type="checkbox"/> Pastor—Head of Staff (Staff includes at least one other professional) | <input type="checkbox"/> Lay Professional (eg. Educator, Musician, Administrator—not necessarily ordained) |
| <input type="checkbox"/> Co-Pastor (Two or more pastors are called to share pastoral role) | |

Other _____

A. Responsibilities: (For what specific tasks, assignments, program areas will this person have responsibility? Be sure to compare this Section with C. below for consistency.)

We need a pastor who, through his/her preaching, teaching and leadership, can bring about a healing in the church. There is a great need for communication, fellowship and love among the members. We need a pastor who will help us to grow spiritually.

B. Working Relationships: (List persons, boards and/or committees with whom this person will work most closely. Describe any special relationships to community or presbytery structures.)

The pastor works closely with the Session, the Deacons, the Director of Music, Chairpersons of all Committees, Property & Finance and the Soup Kitchen which is part of a mutual outreach of Lombard Central and Bryn Mawr Presbyterian Churches.

C. Pastoral Activities: (Of the activities listed in Part IV, which are in the column labeled "High"?)

Proclamation of the Word
Spiritual Development of Members
Congregational Fellowship
Teaching
Congregational Communication
Administrative Leadership

CHURCH INFORMATION FORM

PART IV—PASTORAL ACTIVITIES

PASTORAL ACTIVITIES

Below are 20 pastoral activities. You are asked to study the list and their definitions. Then determine your priority rating of these activities. In relation to your position, as follows: choose not more than six (6) of the activities on which you place the highest priority; then decide which (no limit) are lowest priority; the middle numbers represent degrees of importance. Each activity should have a circled rating by it.

	HIGH		LOW
A. CORPORATE WORSHIP AND ADMINISTRATION OF SACRAMENTS (Pastor/Staff and Session work to develop a rich worship life, educating the congregation for meaningful participation.)	1	(2)	3 4
B. PROCLAMATION OF THE WORD (The Word of God is preached with urgency and conviction, bringing it to bear on the changing needs of individuals, the community, and the word. High priority of pastor's time placed on sermon preparation.)	(1)	2	3 4
C. SPECIAL WORSHIP SERVICES (Creative and innovative worship opportunities are provided, together with ways to increase understanding and celebration. Provision made for those who need or prefer other than the regular worship.)	1	2	(3) 4
D. SPIRITUAL DEVELOPMENT OF MEMBERS (Pastor/Staff shares members' struggles regarding the Christian faith, with opportunity provided for individuals and groups to reflect on beliefs, concerns, doubts regarding Christian understanding of the spiritual dimensions of life.)	(1)	2	3 4
E. CONGREGATIONAL HOME VISITATION (Church Officers and pastor/staff develop and carry out a systematic plan for visitation of the entire congregation with special attention to prospective members and those with special needs.)	1	2	3 (4)
F. HOSPITAL OR EMERGENCY VISITATION (Those in hospitals or emergency situations are regularly visited; network developed to keep pastor and others informed of crisis situations; needs of ill or bereaved are met.)	1	2	3 (4)
G. CONGREGATIONAL FELLOWSHIP (Emphasis is placed on developing fellowship, helping members to know one another; groups encouraged which give members the opportunity to love and support one another.)	(1)	2	3 4
H. COUNSELING (A counseling program initiated for assisting those in and outside the Church; appropriate referrals made when needed.)	1	(2)	3 4
I. EVANGELISM (Pastor/Staff and congregation share faith in Christ as personal savior in total lifestyle; seek to lead others within and outside the Church to accept Jesus Christ; congregation is informed, trained, helped to establish effective evangelism program for the church.)	1	(2)	3 4
J. PLANNING CONGREGATIONAL LIFE (Creative ideas and directions developed together with the Session; many persons with appropriate skills stimulated to become involved in services.)	1	2	(3) 4
K. INVOLVEMENT IN MISSION BEYOND THE LOCAL COMMUNITY (Awareness of the Church's worldwide mission and opportunities for corporate and individual involvement; specific projects identified; persons challenged to support, study and/or visit mission programs on six continents.)	1	2	3 (4)

- L. **EDUCATIONAL PROGRAM** 1 (2) 3 4
(Session and Pastor/Staff identify the educational needs of persons of all ages and backgrounds, developing programs to meet needs; church education supported; educational goals are congruent with the total mission of the Church.)
- M. **TEACHING** (1) 2 3 4
(Pastor/Staff accepts an active teaching role, interpreting and teaching the Scriptures, theological concepts, history of the Church and current events; provides instruction for Church Officers, educational leaders, confirmands and new members.)
- N. **MISSION IN THE LOCAL COMMUNITY** 1 2 3 (4)
(Concern for identifying social problems in the community; work done with groups seeking solutions. Time and skills committed to community groups. Information and encouragement provided which enables members to become informed and involved.)
- O. **ECUMENICAL AND INTERFAITH ACTIVITIES** 1 2 3 (4)
(Involvement in ecumenical and interfaith activities, with the congregation joining other groups in presenting a united Christian witness in the community.)
- P. **CONGREGATIONAL COMMUNICATION** (1) 2 3 4
(Two-way communication encouraged; information gathered and shared that will assist problem solving and decision making; varying opinions elicited and all encouraged to listen to opposing points of view.)
- Q. **ADMINISTRATIVE LEADERSHIP** (1) 2 3 4
(Pastor/Staff accepts appropriate administrative responsibilities, in climate of delegated tasks and shared leadership; volunteers and professional staff encouraged to use their ideas and skills. Work done on developing accountability.)
- R. **STEWARDSHIP AND COMMITMENT PROGRAMS** 1 (2) 3 4
(Session and Pastor/Staff develop a planned stewardship education program to communicate the financial needs of the local Church and mission beyond the local church; congregation challenged to commitment to Church's work.)
- S. **EVALUATION OF PROGRAM AND STAFF** 1 2 (3) 4
(Systematic procedures used to evaluate programs and staff performance in accord with goals and objectives. Others trained to use these skills. Regular assessment and evaluation.)
- T. **RESPONSIBILITIES AND RELATIONSHIPS WITH PRESBYTERY AND OTHER GOVERNING BODIES** 1 (2) 3 4
(Value placed on balance between local church and Presbytery/Synod/General Assembly responsibilities. Congregation and Session know and are involved in the work of the denomination.)

SPECIAL INTERESTS

We need a person who has special skills and interests in these areas. [Please check no more than four(4).]

Early Childhood	<input type="checkbox"/> (321)	Singles	<input type="checkbox"/> (326)
Elementary	<input type="checkbox"/> (322)	Middle Adult	<input type="checkbox"/> (327)
Youth	X <input checked="" type="checkbox"/> (323)	Older Adult	X <input checked="" type="checkbox"/> (328)
College	<input type="checkbox"/> (324)	Family	X <input checked="" type="checkbox"/> (329)
Young Adult	X <input checked="" type="checkbox"/> (325)		

As we seek and search to fill the position of pastor, we present an ideal person. We look for the guidance of the Holy Spirit toward someone who has many of these skills and interests. They are: one who is totally committed to God and then to the people; a people person; one who is outgoing, who loves children and can, comfortably, communicate with them; one who is sensitive to the feelings and problems, as well as the spiritual growth of the people; a person with strong leadership skills, who can motivate participation by the congregation; a touching person; one who can laugh at/with the members; one who is not threatened by the positive and possible ideas and visions of the members; one who is well-versed in Scripture and is able to communicate his/her knowledge to all factions of the congregation; one who is dedicated to the principles/laws of Presbyterianism and is willing to uphold these principles/laws; one who will be a friend as well as a pastor; one who will teach; one with good administrative skills; one in whom we can confide without fear of having our confidentiality betrayed; one of great compassion and empathy and one who is patient and understanding.

We seek a pastor who will inspire us toward spiritual development and growth, interest in Bible study, leadership training/nurturing and an active prayer life.

We are looking for leadership who will help us to develop new patterns of worship and spiritual life.

help me lead
We have many talented and skilled members who have not been inspired with a vision for growth and outreach.

We have the need to research the community and discover ways the church can meet some of their needs, i.e., community groups, A.A., justice groups, ecumenical organizations, college classes, special education agencies, day care, etc.

We need a ministry and outreach for the aging. The parish hall can serve as a community for their activities.

We would like to see intergenerational programs and groups in the church. Each generation has needs, gifts and talents. There is reciprocal love and learning in this setting.

Our hope is that a new pastor will guide us in implementing most of these visions.

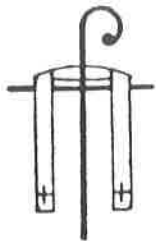
Expectations of the Pastor's Role

your statement of what you think is important
Filled out by Pastor Berry

11/26/91

How important is each pastoral function to you? Circle 5 if you think it is extremely important, 1 if you think it is unimportant, 2, 3, or 4 if your estimate is in between.

1. Teaches and works directly with adults in adult religious education classes and/or special seminar series. 1 2 3 4 5
2. Participates in community projects and organizations (such as school boards, community involvement). 1 2 3 4 5
3. Ministers to the sick, dying, and bereaved. 1 2 3 4 5
4. Leads public worship. 1 2 3 4 5
5. Works with congregational boards and committees. 1 2 3 4 5
6. Maintains a disciplined program of prayer and personal devotion. 1 2 3 4 5
7. Accepts speaking engagements before community and civic groups, for special community occasions or for radio and television. 1 2 3 4 5
8. Oversees office activities, bulletins, correspondence, records, etc. 1 2 3 4 5
9. Tries to maintain harmony and resolve conflict among members over programs, finances, elections, etc. 1 2 3 4 5
10. Preaches sermons. 1 2 3 4 5
11. Visits new residents and recruits new members. 1 2 3 4 5
12. Counsels with people about their personal problems. 1 2 3 4 5
13. Follows a disciplined program of continuing education. 1 2 3 4 5
14. Teaches and works directly with children, preaches children's sermons, etc. 1 2 3 4 5
15. Assists victims of social neglect, injustice, and prejudice; cooperates with social service and charitable programs. 1 2 3 4 5
16. Teaches and works directly with young people (junior high and high school age) in classes and/or fellowship groups. 1 2 3 4 5
17. Conducts weddings and funerals. 1 2 3 4 5
18. Cultivates a home and personal life with some friends and interests outside local congregational activities. 1 2 3 4 5
19. Leads financial drives and building programs. 1 2 3 4 5
20. Talks with individuals about their spiritual development, religious life and beliefs. 1 2 3 4 5
21. Helps plan budget and management of finances. 1 2 3 4 5



William J. Green
PASTOR-TO-PASTORS AND THEIR FAMILIES
PRESBYTERY OF PHILADELPHIA
PRESBYTERIAN CHURCH (U.S.A.)

Mon 3/14/94

Dear Delrio,

It was good to talk with you on the phone this morning. My, you really do have a full plate these days! I commend you in your efforts to find time and energy to care for yourself amid the personal and professional demands of your life.

Enclosed is my modest worksheet on self-care and a practical word on coping with stress (thanks to Deborah Hospital Foundation).

Be kind to yourself, Delrio. Let's keep in conversation.

Warmly,
Bill

OFFICES

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PERKIOMEN WOODS
COLLEGEVILLE, PA 19426
(215) 489-6675

PRESBYTERIAN HOSPITAL
MARKET AT 39TH STREET
PHILADELPHIA, PA 19104
(215) 662-9420

A MODEL OF SELF-CARE FOR CLERGY

I. DEVELOP A THEOLOGY OF SELF-CARE

- A. If I don't love me I can hardly love others; and if I love me I'll take care of me
- B. Jesus practiced self-care
- C. Redemption of the world has already been accomplished by Jesus
- D. Maintain clarity about the difference between being called to serve God and being called to serve a particular group of people

II. BE INTENTIONAL ABOUT MAINTAINING A VITAL SPIRITUAL LIFE

- A. Regular individual devotions at core
- B. Shared experiences are needful
- C. Consider working with Spiritual Advisor

III. STRIVE FOR CONGRUITY BETWEEN SELF-CONCEPT AND SELF-REALITY

- A. Learn about own personality (e.g.: Myers-Briggs Type Indicator MBTI)
- B. Intentionally set aside time alone for reflection, rejuvenation, reordering, regrouping, reentry
- C. Form friendships (remembering that finding the perfect friend is as elusive as finding the perfect mate)
- D. Become part of a support/'keep me honest' group
- E. Dare to do some self-disclosure (push out trust limits)
- F. Allow self to be ministered to (role-reversal works miracles)

IV. CLEAR OUT GARBAGE ABOUT MY SEXUALITY

- A. Review sexual 'hang-ups' and how they've been (or not been) resolved
- B. Remember sexualtiy and genitality are not the same
- C. Be aware of sexual ethics/harassment issues
- D. Physical intimacy may or may not have any connection with emotional and/or spiritual intimacy
- E. Beware of allowing self to be seduced or becoming a seducer (especially in counselling/therapy situations)
- F. Examine attitude toward homosexuality and bisexualtiy

V. BUILD A STRATEGY FOR DEALING WITH ASSERTIVENESS/ANGER/CONFLICT

- A. Be aware of need to be liked
- B. The assertiveness factor

- C. Remind self anger 'spills out around the edges' if not dealt with in direct/timely manner
- D. To be human is to be in conflict (the trick is to deal with it effectively)
- E. Get familiar with your own and other styles of coping with conflict
- F. Conflict has positive dimensions

VI. KEEP A FOCUS ON FAMILY

- A. Take a look at notion of being involved in pastoral work simultaneously with three families: families within congregation, own family, congregation
- B. Familiarize self with family systems theory
- C. Be in touch with family-of-origin 'stuff'
- D. Genogram a useful tool
- E. Minister, spouse (children), and church/an unholy triangle

VII. TAKE CONTINUING EDUCATION SERIOUSLY

- A. Need both personal/professional growth experiences
- B. Wide range of opportunities available (e.g. a seminary summer "School of Theology")
- C. Use study leave responsibly/build in accountability

VIII. CONSISTENTLY ATTEND TO PHYSICAL/EMOTIONAL NEEDS

- A. Medical monitoring (develop relationship with particular physician/medical family)
- B. Exercise (regularity key)
- C. Diet ('moderation in all things')
- D. Regular time-off (both mini and extended vacations important)
- E. Play periods (non-competitive activities)
- F. Sense of humor (beyond telling jokes)
- G. Ability to cry (who says it's not 'professional'?)
- H. Learn to recognize (and differentiate between) signs of stress and burnout

IX. DO SOME SOUND FINANCIAL PLANNING

- A. Be clear about 'symbolic' and 'real' meanings of money
- B. Be honest about financial needs
- C. Find a way to balance present requirements with future considerations

- D. Become knowledgeable about investment opportunities, life insurance, health insurance, and pension packages (e.g.: attend a denominational Fiscal Fitness Workshop, age 45 and under, or a Retirement Planning Seminar, age 45 and over)

REV II

1/93

Called, Blessed & Sent

Peace,
Susan

No. 2

A Newsletter for United Church of Christ Clergwomen

Winter 1993-94

SELF-CARE: Rx for Balancing Your Life

by Sarah Bentley

Recently I went to a wonderful workshop on "Life Balance for Working Women." Over three hundred women crowded into the downtown hotel room where the workshop was being held. The topic hit home! The speaker had many good ideas for attending to the various areas of our life: family and relationships, physical health and wellness, career and financial concerns, recreation and personal growth, home responsibilities, and obligations in the wider community. But her most concrete suggestion was simply this: "Just remember, you count too."

Is it hard for you to remember that? In eight years of working with women of all ages and walks of life, I haven't met a woman who didn't need help in remembering that simple truth: you count, too. Judging from myself and other clergwomen, most of us at times also suffer from amnesia when it comes to self-care. Whatever our age or lifestyle, we all have to balance the many and varied tasks of our lives and still take care of ourselves. Here are some general tips as you consider your own particular issues of self-care:

Develop a sense of "life timing."

Bee Epstein, leader of the seminar, suggested that women consider our lives in terms of *phasing*. At various times in our lives, our balancing act may look quite different, depending on what is the

priority at that time (career, relationship, mothering, etc.). Recognizing what phase you are currently in can help in your making more realistic choices and feeling better about yourself. A specific work position may be frustrating or disappointing, but if your priority at the moment is actually on a relationship or a young child or some area of your own growth, the job can be seen in a different light.

Recognize your limits. When women go over a list of our basic rights, most are delighted with the idea that it is all right "to do less than I am humanly capable of doing." Guilt over not doing enough is a useless emotion. It saps energy. Develop a more realistic view of your time and your stamina (physical, mental, emotional, and spiritual) so that you can

tell when you are doing what's just about right for you.



Logo courtesy of the Southern California Clergwomen

Pay attention to your hunches and your dreams. Clergpeople as a whole seem terribly earnest and goal-oriented. Our spiritual growth and even our leisure have to be productive. What area of your life needs attention right now? Can you approach that problem in a light or playful way? Listen to your night dreams for a sense of what's going on deep within. Find imaginative ways to look at what you really want for your life. Barbara Sher's book, *Wishcraft* (Ballantine) has

fun exercises to picture yourself and your life in a new light.

Get support. No matter which area of your life needs attention, it is easier to do with support. Spouses or other partners, including work colleagues, may not be the best listeners here, because they are personally affected by whatever changes you decide to make. Team up with another woman who is working to take better care of herself, even if you have to do it by making appointments to talk on the phone.

Practice and be patient with yourself. Learning to honor your real needs is an ongoing process, which means you are certain to "mess up" from time to time. Just notice that, and begin—gently—to bring your life back into balance.

Sarah Bentley is a UCC clergwoman
who works as a counselor and teacher. She lives in Austin, TX.

"Life Balance for Working Women" is a CareerTrack workshop. Audiotapes of the workshop are available from CareerTrack at 800-325-5854 (U.S.) or 303-447-2922 (Denver area).

The Placement Corner

As of January 1, 1994, there are two additions to the Ministerial Profile. In this Placement Corner, Staff from the Office for Church Life and Leadership comments on both the new Ministerial Profile Information Form and the Background Check and Release Form.

CBS: First, what is the Ministerial Profile Information Form?

OCLL: The information form is four pages on which individuals primarily check items which best describe their experience and the type of ministry position they are particularly interested in or are willing to consider. Most people will be able to complete the form in about a half hour.

CBS: What is the purpose of the form, and how will it be used?

OCLL: The purpose of the Ministerial Profile Information Form is to provide placement ministers with a succinct summary of candidates' experience and the types of positions they would be willing to consider. Because of the form's format, placement ministers can make better use of computers to locate persons with particular interests. For example, in a few moments a placement minister in, let's say North Dakota, could search for persons who expressed a willingness to consider positions in North Dakota, who are primarily interested in senior pastor positions, and whose salary requirements are within a given range.

We hope this will help placement ministers have more time to deal

with people as they spend less time digging through their file drawers to find specific pieces of information.

CBS: You have mentioned placement ministers. Will this form be sent only to placement ministers?

OCLL: Yes. It is not intended as a tool for use by local church search committees.

CBS: The other new addition to the Ministerial Profile is the Background Check and Release Form. What is it, and why has it been included?

OCLL: The Background Check and Release Form consists of two pages on which twelve items are listed. The primary purpose of the form is to make sure search committees have information that may be pertinent to decisions to call persons as their pastor. Many of the items involve information about past civil, criminal, and formal committee on ministry disciplinary records a person may have. The form also includes a signed release which grants permission for persons who receive the form to follow up on information contained in the profile.

CBS: Some people have raised a concern that this seems overly legalistic.

OCLL: I appreciate the concern. It is with a certain sadness that we introduce the form. To some extent it has been born of painful realities which the United Church of Christ, and other faith groups, has had to face into over the past five years. For example, within the United Church of Christ, there have been times

when pastors have admitted to molesting adolescents and children. When it is discovered that a person has had a long history of such behavior, and that the calling body never inquired about such, the church not only appears negligent but has stopped short of acting responsibly to do all within its power to make the church a safe, nurturing place. For persons who have been victimized, the form is seen as a promising step at limiting pastoral misconduct.

CBS: Is the UCC the only group to use such a form?

OCLL: No. A number of other faith groups use similar forms. Scouting groups have been using similar forms for some years. We recently learned that the denominational insurance company of one major denomination has refused coverage to local churches if they do not use screening forms for all staff as well as all volunteers who work with children and youth.

While few people will likely welcome additional pages to complete, we hope people will view this as an opportunity to join in partnership to stand for the integrity of the ordained ministry and to express a commitment to a church that is free of abuse.

+ + +

To order a Ministerial Profile or "United Church Employment Opportunities," a list of available positions, write the Office for Church Life and Leadership, 700 Prospect Avenue, Cleveland, OH 44115. A six-month subscription to UCEO costs \$12.00. If you have specific issues you would like addressed in future Placement Corners, tell us.

In the last issue of **Called, Blessed and Sent** we highlighted the book *Clergy Self-Care: Finding a Balance for Effective Ministry* by Roy Oswald. The Alban Institute has very graciously permitted us to reprint two survey instruments from that book that help us to reflect on our own level of stress, strain, and burnout. We hope you will take a few minutes to make use of the following instruments and then reflect on ways you may strengthen your own self-care skills.

The Strain Response

This self-assessment tool measures the physical and psychological indicators of stress. Give a numerical value to each item listed. 0 = Never 1 = Infrequently 2 = Frequently 3 = Regularly

- | | |
|---|--|
| _____ 1. Eat too much | _____ 19. Have upset stomach |
| _____ 2. Drink too much alcohol | _____ 20. Have sweaty and/or trembling hands |
| _____ 3. Smoke more than usual | _____ 21. Have shortness of breath and sighing |
| _____ 4. Feel tense, uptight, fidgety | _____ 22. Let things slide |
| _____ 5. Feel depressed or remorseful | _____ 23. Misdirect anger |
| _____ 6. Like myself less | _____ 24. Feel "unhealthy" |
| _____ 7. Have difficulty going to sleep or staying asleep | _____ 25. Feel time-bound, anxious about too much to do in too little time |
| _____ 8. Feel restless and unable to concentrate | _____ 26. Use prescription drugs to relax |
| _____ 9. Have decreased interest in sex | _____ 27. Use medication for high blood pressure |
| _____ 10. Have increased interest in sex | _____ 28. Depend on recreational drugs to relax |
| _____ 11. Have loss of appetite | _____ 29. Have anxiety about the future |
| _____ 12. Feel tired/low energy | _____ 30. Have back problems |
| _____ 13. Feel irritable | _____ 31. Unable to clear up a cold, running nose, sore throat, cough, infection, etc. |
| _____ 14. Think about suicide | |
| _____ 15. Become less communicative | |
| _____ 16. Feel disoriented or overwhelmed | |
| _____ 17. Have difficulty getting up in the morning | |
| _____ 18. Have headaches | |

YOUR TOTAL SCORE

- 0-20 Below average strain in your life.
- 21-30 Stress starting to show its effects in your life. You are living near your stress threshold, at times crossing it.
- 31-40 Above average strain. Stress is having a very destructive effect on your life. You are living a good portion of your life beyond your stress threshold.
- Above 40 Unless you do something soon to alleviate your stress, more serious illness will follow.

If your strain response score is above twenty-five, try to pinpoint the specific areas that produce the greatest stress for you. What are the things that give you headaches or upset stomachs? With specific stressors in mind, you can develop specific strategies to counteract their destructive impact.

Adapted from John D. Adams's survey, "The Strain Response." Used by permission of the Alban Institute, Inc.

Clergy Burnout Inventory (CBI)

Developed by Roy M. Oswald, the Alban Institute, Inc.

For each question, circle the number from 1 to 6 that best describes you. Then add all your answers for your total score.

1. The extent to which I am feeling negative or cynical about the people with whom I work (despairing of their ability to change and grow)

1	2	3	4	5	6
Optimistic about parishioners					Cynical about parishioners
2. The extent to which I have enthusiasm for my work (I enjoy my work and look forward to it regularly.)

1	2	3	4	5	6
High internal energy for my work					Loss of enthusiasm for my job
3. The extent to which I invest myself emotionally in my work in the parish

1	2	3	4	5	6
Highly invested emotionally					Withdrawn and detached
4. The extent to which fatigue and irritation are part of my daily experience

1	2	3	4	5	6
Cheerfulness, high energy much of the time					Tired and irritated much of the time
5. The extent to which my humor has a cynical, biting tone

1	2	3	4	5	6
Humor reflects a positive joyful attitude					Humor cynical and sarcastic
6. The extent to which I find myself spending less and less time with my parishioners

1	2	3	4	5	6
Eager to be involved with parishioners					Increasing withdrawal from parishioners
7. The extent to which I am becoming less flexible in my dealings with parishioners

1	2	3	4	5	6
Remaining open and flexible with parishioners' needs and wants					Becoming more fixed and rigid in dealing with parishioners
8. The extent to which I feel supported in my work

1	2	3	4	5	6
Feeling fully supported					Feeling alone and isolated
9. The extent to which I find myself frustrated in my attempts to accomplish tasks important to me

1	2	3	4	5	6
Reasonably successful in accomplishing tasks					Mainly frustrated in accomplishing tasks

- | | | | | | | |
|-----|--|---|---|---|---|---|
| 10. | The extent to which I am invaded by sadness I can't explain | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | Generally optimistic | | | | Sad much of the time | |
| 11. | The extent to which I am suffering from physical conditions (e.g., aches, pains, headaches, lingering colds, etc.) | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | Feeling healthy most of the time | | | | Constantly irritated by physical ailments | |
| 12. | The extent to which sexual activity seems more trouble than it is worth | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | Sex is a high | | | | Sexual activity is just another responsibility | |
| 13. | The extent to which I blame others for problems I encounter | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | Minimal blaming or scapegoating | | | | Others are usually to blame for the malaise I'm feeling | |
| 14. | The extent to which I feel guilty about what is not happening in this parish or with parishioners | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | Guilt free | | | | Feeling guilty much of the time | |
| 15. | The extent to which I am biding my time until retirement or a change of job | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | Highly engaged in my work | | | | Doing what I have to do to get by | |
| 16. | The extent to which I feel used up and spent | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | High source of energy for my work | | | | Feeling empty and depleted | |

TOTAL OF NUMBERS CIRCLED _____

- | | |
|-------|---|
| 0-32 | Burnout not an issue |
| 33-48 | Bordering on burnout |
| 49-64 | Burnout a factor in your life |
| 65-80 | You are a victim of extreme burnout. Your life needs a radical change so you can regain your health and vitality. |

Before going on, take a minute to absorb fully the meaning of your total score. If you have a score of forty or less, burnout is not really a factor in your life and ministry. If your stress and strain scores are of concern to you, you may want to focus more on the self-care strategies that deal with stress.

If you have a score of fifty or more, take seriously the impact that burnout is having on your ministry and primary relationships. The following questions may help you focus:

1. Because burnout usually creeps up on us unaware, recall the times when you were not experiencing this condition. What changes took place in your life and/or work to help bring about burnout?
2. What are some options that could help to alleviate the symptoms of burnout?
3. Who are the individuals or resources that you can turn to for help in reversing the burnout trends in your life?

Used by permission of the Alban Institute, Inc.

Self-Care Hints from Readers

In the last issue of Called, Blessed and Sent, we invited readers to send in their suggestions for ways clergywomen might work at self-care. Here are some of the responses:



Having been in pastoral ministry for just over five years, with nearly three of those years

being extraordinarily stressful and the most recent years just ordinarily stressful, I would offer these suggestions.

First, let us "do it together rather than alone." Clergy often suffer from a severe sense of isolation. I have found two particular resources as strength and blessing. Several clergy meet weekly for BBS (Breakfast and Bible Study) using the lectionary texts for the upcoming week. We share ideas, study the text, and share the journeys only to discover that none of us is alone, and sometimes we even find great sermon titles! Secondly, I have found working with my spiritual director to be a source of growth and life-sustaining strength!

Remember, we are living, breathing spirit-filled bodyselves: Find a good massage therapist to help in caring for oneself. The stress goes down, the body feels great, and the outlook is brighter.

—Alice Lilly O'Donovan
First Congregational Church
of South Windham
South Windham, CT

In the last *Called, Blessed & Sent*, under the heading "Ideas and Resources," it was noted that Allison Stokes had an article in the Spring 1993 issue of *Daughters of Sarah*. The article is about a book project written by UCC clergywomen serving churches in the Berkshires. I am one of the women who has been involved in this project. While I have learned so much from the writing process, I appreciate even more the support group that has formed as a result of this work.

You asked for suggestions for self care for women clergy. I recommend strongly that women find a support group of women for themselves, if possible a group of UCC clergywomen. How very important this has been for me over the last three years. I would have felt much more isolated in my position as pastor of a rural church had it not been for this group.

—Barbara Schenk
Canaan Congregational Church
Canaan, NY

The most beneficial self-care approach to our ministry is the most basic: being faithful to our own prayer life; making time every day for private prayer and meditation; taking one morning or afternoon a month to go to a "desert-space" to commune with God, to be renewed in the Spirit.

—Virginia Doherty
Glover, Vermont

Balancing ministry, motherhood, meetings, and meals involves sleeping well, eating nutritious foods, avoiding nicotine and alcohol, taking vitamins, exercising, enjoying friends, indulging in body work, reading "just for pleasure," soaking in tubs, laughing, and practicing the presence of God all day—until God is the very air we breathe, deeply.

—Linda J. Knight
Broadway Winter Hill
Congregational Church, UCC
Somerville, MA



Sisters and brothers, take that day off every week and totally leave your arena of work. If you must

read, read a novel. If you must do something, go to a movie, wiggle your toes in the sands of the shore, smell the musty odors of forest or dust of the fields, see a friend, be with family, etc. We remember that Jesus our brother sought respite and re-creation and that God the creator rested after creating. We are blessed by rest and renewal so that we may again be called and sent.

—Mary E. Hutchens
Trinity (Roth's) United
Church of Christ
Spring Grove, PA

Resource Corner

How Shall We Speak?: A Study Guide is designed for local churches to give consideration to use of language. The first four sessions help church members and churches locate themselves with the spectrum of language usage. The last session includes "an Inclusive Language Covenant" for churches to consider. The covenant is the response of the Office for Church Life and Leadership to the request for an update of inclusive language guidelines and is available separately as well.

The goals of the study guide are:

- To identify language for God that allows people to testify to God's saving and renewing presence with substance and truth.
- To identify language for God that honors the traditions and historic witness of our church.
- To identify language for God that respects the diversity of Christian experience and includes all who are seeking to accept Jesus Christ.
- To consider joining with others to covenant to use inclusive language in ways that are appropriate for each church.

Cost is \$3.00 plus postage and handling. To order call toll-free: - United Church Resources at 800-325-7061. Copies of the covenant are free.

Christianity and Feminism in Conversation by Sr. Regina Coll, CSJ. © 1994 *Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355.*

Sr. Regina invites men and women to join in the "exciting conversation now going on between Christianity and feminism." She identifies certain basic values as being shared by both, namely, the dignity of the individual as sacred, relationships to others as intrinsic to human growth, and concern for establishment of a just society in which all persons may grow to their full potential.

Topics for discussion in the book range from how we know God, the meaning of being human as both graced and sinful, reclaiming the scriptural roots of our foremothers, and living spiritually. To enlarge this dialogue circle, the author ends each chapter with points for reflection.

Program Resource for UCC Women is produced annually by the Coordinating Center for Women in Church and Society for women's groups in churches of the United Church of Christ. This resource is designed to be used during the program year beginning in September. The 1994-1995 theme is **Women of Wisdom**.

The contents of the resource include:

- 10 programs on the theme "Women of Wisdom." Each program contains biblical reflection, program plans for leaders, women in mission suggestions, additional resources, and devotional material.
- A week-end retreat plan: *Words of Wisdom: Women Experiencing and Celebrating Sophia in our Lives*
- A Mission Study on Africa
- An Installation Service
- Original Songs

Cost is \$10.00 plus postage and handling; Order number is PRW2; (available in February 1994). Call toll-free: United Church Resources, 800-325-7061.

From time to time, we also list a novel or two we think you may find refreshing. This issue names two novels by Chilean author Isabel Allende.

The House of the Spirits. *New York: Alfred A. Knopf, 1985.* Described by the *New York Times* as "extraordinary powerful ... sharply observant, witty and eloquent," this novel traces the lives of one family over generations, political revolutions, love interests, and spiritual landscapes. Allende's groundedness in the Latin culture gives us a book rich with images of both inner and outer realities.

Eva Luna. *New York: Alfred A. Knopf, 1988.* Eva Luna is the name of the main character in this captivating novel. The novel begins with Eva as a young girl living through the death of her mother and traces Eva's life over many decades. This book is filled with "characters" and character.



Called, Blessed & Sent is produced collaboratively semi-annually by the United Church of Christ Coordinating Center for Women in Church and Society, Mary Sue Gast, Executive Director; and the Office for Church Life and Leadership, William A. Hulteen, Jr., Executive Director; 700 Prospect Avenue, Cleveland, OH 44115, for clergywomen in the United Church of Christ.

United Church of Christ
Coordinating Center for Women
Office for Church Life and Leadership
700 Prospect Avenue
Cleveland, Ohio 44115-1100

NOV 17 1986



33990
SUSAN A. MINASIAN
4600 SPRUCE ST #1C
PHILADELPHIA PA 19139

February 9, 1994



Dear Fellow Members of Black Clergy's Education Committee:

This note is sent to poll you as to the best time for our committee to meet. We must have monthly meetings due to the complexity of our task. Please check off on the form below all the possible times that you are available to meet. Place a check and an asterisk by your most preferred time. I shall send you the results of the poll and notify you of the meeting time based on the poll participation. Each meeting should range between 1-1/2 to 2 hours (never to exceed 2 hours). Your input is needed. Make every effort to be an active member.

It is our desire to give assignments so that committee meeting times will not be taken up with minute details. Fill in the form today and return it immediately. Thank you.

Sincerely,

G. Daniel Jones
Chairman, Education Committee
Black Clergy of Philadelphia and Vicinity

Please check all dates and times that you would be available to meet. Thank you!

<input type="checkbox"/> 1st Tues. - a.m.	<input type="checkbox"/> 1st Thurs. - a.m.	<input type="checkbox"/> 1st Friday - a.m.
<input type="checkbox"/> 1st Tues. - early p.m.	<input type="checkbox"/> 1st Thurs. - early p.m.	<input type="checkbox"/> 1st Friday - early p.m.
<input type="checkbox"/> 2nd Tues. - a.m.	<input checked="" type="checkbox"/> 2nd Thurs. - a.m.	<input checked="" type="checkbox"/> 2nd Friday - a.m.
<input type="checkbox"/> 2nd Tues. - early p.m.	<input type="checkbox"/> 2nd Thurs. - early p.m.	<input type="checkbox"/> 2nd Friday - early p.m.
<input type="checkbox"/> 3rd Tues. - a.m.	<input type="checkbox"/> 3rd Thurs. - a.m.	<input type="checkbox"/> 3rd Friday - a.m.
<input type="checkbox"/> 3rd Tues. - early p.m.	<input type="checkbox"/> 3rd Thurs. - early p.m.	<input type="checkbox"/> 3rd Friday - early p.m.

GDI:ejc General/Corres

DANIEL JONES, D. MIN., PASTOR
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222-3044

(Rev.) Delia Antoinette Berry (Lombard Central Presbyterian Ch)

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

February 28, 1994

Rev. Daniel Jones, D. Min.
Grace Baptist Church
28 West Johnson Street
Phila., Pa 19144

Dear Mr. Jones,
Christian Greetings!

In my conversation with Mr. John Noseley
some time ago, I agreed to serve on the
Education Committee of Black Clergy; however,
I am working (day and night) to finish my
doctoral thesis at New York Theological Seminary
by mid-April. Lord willing, I will graduate
this May (1994). Meetings right now
are impossible.

In spite of this, I am enclosing future
meeting times that will fit into my
schedule. The Church is celebrating 50
years - so we are busy.

Pray for me and the Lombard Central
Church

Yours in Christ,
Rev. Delmo Antoinette Berry

**INNER
■ CITY
IMPACT
INSTITUTE**

August 10, 1993

*Managed by
Center for
Urban Resources*

Directors

John G. Bennet, Jr.
President
New Era Philanthropy

Willie Richardson
Pastor
Christian Stronghold
Baptist Church

Dear Friend of Inner City Impact Institute,

Greetings! As you can see by the enclosed news release from Philadelphia Leadership Foundation (PLF), Inner City Impact Institute (ICII) has been spun off from PLF for the purpose of being established as a separate, nonprofit entity. Because of PLF's support over the last few years, ICII has been able to develop to this level of independence. For this, we are extremely grateful, and fully expect the two organizations to be a resource to one another in the future.

The Center for Urban Resources (CUR) has been created to manage ICII, as well as to provide room for program expansion. **Our vision is to be a bridge between urban African-American churches and other resource communities so strengths can be shared for maximum community impact.** This will be realized by meeting the following objectives:

- To provide **training services** for churches on how to obtain more funding resources for their community programs
- To provide **management services** for grantmakers and groups of church-based programs collaborating to address specific urban problems
- To provide **resource services** in the form of information, institutions and individuals to churches for their community programs

Ultimately, as more churches are equipped to meet the needs of their neighbors, our communities will be transformed.

Many people, too many to name, have encouraged us in many ways and therefore have contributed to the growth of ICII. Please know that your support has been deeply appreciated! Your questions, ideas, or suggestions are always welcome ... do not hesitate to call us.

Sincerely,



Del Deets
Executive Director

cc: Lin Crowe

enclosure

Philadelphia Leadership Foundation

News Release

August 1, 1993

The Philadelphia Leadership Foundation is pleased to announce the establishment of one of its most effective programs, the Inner City Impact Institute (ICII), as an independent organization as of this date. ICII is being transferred today to the Center for Urban Resources (CUR) which has been created to be the organization which will manage the Inner City Impact Institute program into the future.

Originally founded by Jack Bennett, President of New Era Philanthropy, Inc., and Willie Richardson, Pastor of Christian Stronghold Baptist Church, ICII was established to impact urban problems by providing training, management and resource services to urban African-American churches so that they can obtain greater resources and maximize existing ones for the implementing of community service programs. For the past three years Inner City Impact Institute has been managed under the organizational umbrella of PLF and has been housed in its offices in Center City Philadelphia. ICII will continue with its vision under the leadership of Del Deets, Executive Director, Sam Harrell, Program Assistant, and Jack Bennett and Willie Richardson, the founding Board Members of the Center for Urban Resources.

The Philadelphia Leadership Foundation was founded to be a catalyst, bringing urban church and community leadership together to cultivate practical programs to meet urgent community needs. Through a process of evaluating needs, mobilizing resources (both human and financial) and then incubating new ministries, PLF attempts to provide long term solutions to the City's problems. Inner City Impact Institute was, therefore, PLF's first major new ministry to develop the capacity to stand on its own as an independent organization with its own staff, board and constituency of support. Lin Crowe, President of PLF, is enthusiastic about the prospects of ICII's future success and says "We are looking forward to a long and fruitful partnership in serving the needs of Philadelphia as compatible organizations desiring to be pleasing to God and effective in helping our neighbors in the City."

Additional information about the program and goals of Inner City Impact Institute and CUR can be obtained by calling (215) 224-2024 or writing to:

Inner City Impact Institute
1100 Oak Lane Avenue
Philadelphia, PA 19126

Necessary

NEWS OF
THE BLACK
COMMUNITY
CRUSADE FOR
CHILDREN

SPRING 1993

VOL. 1 ■ No. 1

What is the Black Community Crusade for Children?

Black children are poorer today than they were in 1968; are more likely to live in extreme poverty than at any time since such statistics were calculated in 1975; face a greater infant mortality gap with White babies than in any year since 1940; and are less safe than at any time since slavery.

The Black Community Crusade for Children (BCCC) is an intensive, long-term effort to mobilize the African-American community on behalf of Black children and families. The BCCC is geared primarily toward African-American leaders, parents and adults because Black children and families face one of the worst crises since slavery and *the Black community must take the lead in doing something about it.*

The monumental achievement of the civil rights revolution was not sustained long enough to bring millions of Black children into the social and economic mainstream of American society.

If Black children faced the same odds as White children, each year:

- 3,011,000 fewer Black children would live in poverty.
- 300,000 fewer Black children would be born to unmarried mothers.
- 151,500 fewer Black teenage girls would get pregnant.
- 61,000 more Black high school graduates would start college.
- 38,200 fewer Black teens would become sexually active.
- 7,114 fewer Black infants would die.
- 1,298 fewer Black 20- to 24-year-olds would be killed by guns.
- 877 fewer Black 15- to 19-year-olds would be killed by guns.

"History and reality make it clear that the Black community bears a disproportionate burden in eliminating racial and class injustice and now we will share the lessons and approaches we have learned in isolation, and put them in the same pot for the good of our children," explains Angela Glover Blackwell, a regional coordinator of the BCCC and president of the Urban Strategies Council. "Our success will be measured by improved outcomes for our children. That means that they are healthy, safe, well-educated and moving toward economic sufficiency as they become adults."

The national BCCC is coordinated by the Children's Defense Fund in Washington, D.C. Regional offices are in the Urban Strategies Council in Oakland, Ca.; the Rheedlen Centers for Children and Families

continued on next page

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The BCCC was announced to the public on March 9, 1993, by members of the Working Committee (from left) John Hurst Adams, Reed Tuckson, Lisa Sullivan, James Comer, Geoffrey Canada, Carolyn Reid-Green, Angela Glover Blackwell, Dorothy Height and Marian Wright Edelman.

12.8% of children in U.S. go hungry, researchers say

Philadelphia Inquirer
March 27, 1991

By John Bare
Inquirer Washington Bureau

Hungry children

Estimated number and percentage of hungry children under 12:

State	Number	%
Del.	11,603	10.6
N. J.	122,879	10.0
Pa.	227,703	12.3
U.S.	5,502,014	12.8

SOURCE: Food Research & Action Center

of the school breakfast program, which provides federal money to states to provide free and discounted breakfasts for students from poor families.

Last year, 91,400 schools participated in programs in which low-income students received free or discounted lunches, but only 42,600 offered similar breakfast programs, according to FRAC.

Studies show that students who eat breakfast perform better on standardized tests and attend school more regularly, Sidel said.

FRAC also says it wants to increase food-stamp benefits, currently limited to 96 cents per person per meal. Fersh said only about half of the eligible households participated in the program.

In the survey, interviewers spoke with families who had at least one child under 12 and an annual income of about twice the poverty level or less. The government's poverty level in 1990 for a family of four was \$12,700.

Families that answered yes on five of eight questions — such as "Does your household ever run out of money to buy food to make a meal?" — were classified as hungry. Family-hunger rates ranged from a high of 42 percent in Hartford, Conn., to a low of 25 percent in relatively well-off Suffolk County, N.Y.

About 42 percent of the families in the survey said they had been forced to limit the number of foods they served their children, and 31 percent said they had run out of money to buy food sometime during the last year.

"It's just people don't have enough money for food," said Shirley Powell, executive director of the Hunger Action Coalition in Detroit, which conducted the survey in Pontiac.

"Somehow it's hard for us for to believe there really could be hunger in our country, where we have so much wealth and so much abundance."

WASHINGTON — One of every eight children in America under age 12 — about 5.5 million — does not get enough food to eat, and six million other children are at risk of going hungry, according to a study considered the first intensive survey of childhood hunger.

As a result, these children are more likely to suffer from infections, fatigue, an inability to concentrate and higher rates of school absenteeism, according to the study, released yesterday by the Food Research and Action Center (FRAC).

"A hungry child cannot learn, incurs higher medical and educational costs, and ultimately is a less productive member of society," said Robert J. Fersh, executive director of FRAC, a Washington-based anti-hunger advocacy group that conducted the survey.

The group called for \$15 billion in new federal spending to alleviate hunger.

Conducted over about two years at a cost of \$1 million, the study was based on 2,335 household interviews in seven states from Connecticut to California.

"There's never been a study of hunger anywhere in the world that has been more rigorous than this," said Victor Sidel, a professor of social medicine at Albert Einstein College in New York and chairman of the study's advisory committee.

The study also gave estimates of childhood hunger by states. In Pennsylvania, the rate was 12.3 percent; in Delaware, 10.6 percent, and in New Jersey, 10 percent. The hunger rate nationwide for children under 12 was 12.8 percent.

To solve the problem, Fersh said, the nation should "devote the same care and resources to fighting childhood hunger as it does to political campaigns and military operations."

FRAC has launched a campaign to end childhood hunger, supported by a \$750,000 grant from Kraft General Foods Inc.

Fersh said the organization would work to extend the special supplemental food program for women, infants and children to all eligible families. The program helps save the lives of infants, Fersh said, yet nearly half of the eligible families cannot receive benefits because of federal spending limits.

The center also is working to extend summer food programs for children.

Coalition vows it will battle hunger among Phila. children

A group of local child advocates, prompted by a recent national study that estimated 475,000 children in Pennsylvania are hungry or at the risk of being hungry, announced a battle plan yesterday to fight hunger among children in Philadelphia.

Calling itself the Philadelphia Campaign to End Childhood Hunger, the coalition's approach will be twofold: to get more money for existing child nutrition programs and to get more children to participate in those programs.

Pamela Rainey Lawler, executive director of the food-distribution charity Philabundance and a member of the coalition, said at a news

conference yesterday morning at the Reading Terminal Market that the problem is "solvable." The coalition will seek to rally local support for two federal programs, the Mickey Leland Childhood Hunger Relief Act and the Childhood Hunger Prevention Act.

Philadelphia Inquirer
March 29, 1991

Supplications for the World's Children

The child has the breath and spirit of life. The child, present here and now, is the past embodied and the future becoming. The child wants to survive, to be protected, to develop. The child needs peace, with justice and freedom.

SAVE OUR CHILDREN

Tortured by hunger and thirst
 Save our Children
 Ravaged from preventable disease
 Save our Children
 Mutilated by cruel customs and practices
 Save our Children
 Savaged by the brutalities of war
 Save our Children
 Victimized by violence
 Save our Children
 Broken by exploitative child labor
 Save our Children
 Traumatized by sexual abuse
 Save our Children
 Damaged by drug abuse
 Save our Children
 Poisoned by environmental pollution
 Save our Children

PROTECT OUR CHILDREN

Stunted with suffering
 Protect our Children
 Rejected without name
 Protect our Children
 Denied belonging
 Protect our Children
 Withered without hope
 Protect our Children
 Thwarted by limitations due to race, religion, age, sex,
 class or caste
 Protect our Children
 Refused honor and integrity

Protect our Children
 Deprived beauty, joy, laughter
 Protect our Children
 Uprooted because of war, famine, or disease
 Protect our Children
 Burdened by debts or preceding generations
 Protect our Children
 Aged before they could be young
 Protect our Children
 Denied freedom, justice, and peace
 Protect our Children

CARE FOR OUR CHILDREN

Nurtured by love, upheld by guidance,
 uplifted by understanding
 Care for our Children
 Provided with food, clean water, shelter,
 clothing, and health needs
 Care for our Children
 Enriched by a safe and clean environment
 Care for our Children
 Empowered by education, challenged by opportunity,
 and strengthened by the fullness of rights
 Care for our Children
 Encouraged to participate in the politics and economies
 that shape our future
 Care for our Children
 Ensured health and health care
 Care for our Children
 Enhanced by taking their place in a global family
 enriched by differences
 Care for our Children
 Developed with freedom, justice, and peace
 Care for our Children

The child is life and miracle, beauty and mystery, fulfillment and promise. Save the child. Protect the child. Care for the child.

—From the Declaration adopted by representatives of twelve religions in forty countries at the conference on "The World's Religions for the World's Children," Princeton, New Jersey, July 25-27, 1990.

development of your understanding and skills, if you value the company of others who are struggling for justice and liberation and change, then an RCNO training event is the right event for you.

But first you must "count the cost" of your involvement. Is your mathematics new enough to evoke commitment in spite of the seemingly great

odds? Will you make a difference?

Neil Bond is pastor of St. Peter's Evangelical Lutheran Church in Philadelphia, Pennsylvania



Auxter, Mark, "The Church and Its Neighborhood,"
ORGANIZING Vol. III, No 3/4 (Fall/Winter, 1992)
The Quarterly magazine of the Regional Council
of Neighborhood
Organization (RCNO)

THREE PASTORS REFLECT ON TRAINING IN ORGANIZING

The Church and Its Neighborhood

A matter of mutual interest

Mark Auxter

A denominational executive was once overheard saying at the groundbreaking of a new Presbyterian church in Detroit in the 1950s, "Too bad it doesn't have wheels!" Those of us who are connected with urban congregations understand the sentiment. Many churches in the cities with much more tradition and history than the aforementioned church are surrounded by rapid social change which provides excruciating challenges. Roman Catholic parishes in urban areas have a better orientation, in principle, in that they have territorial or geographic definitions for their parishes. This is not true for the Protestants. In fact, many church buildings have been built in the suburbs, following their congregants to where they were moving.

Urban congregations that formed around natural affinities and homogeneous groupings can no longer maintain this continuity existing in the midst of rapid social and demographic changes in urban neighborhoods. The old First Presbyterian Church of Lorrain, Ohio, where I previously pastored, was actually built in the Scottish neighborhood at the turn of the century. The area now is now almost completely Puerto Rican. While it comes as no surprise that the demographic changes have occurred, this information is ignored because people do not know what to do with it.

What can we do?

Commit the church to be a local neighborhood church. It is ultimately in the best self-interest of the church to do so. Even if the prospect of doing so is scary, more frightening still is the ultimate demise of a congregation, desperately swallowing resources to merely survive in its later years. There is a quote from a martyred missionary, Jim Elliot, which is



Rev Mark Auxter

geared toward the encouragement of giving up our lives for the sake of eternal life with Jesus Christ. The same principle holds true for the existence of the urban church. *He is no fool who gives up what he cannot keep to gain what he cannot lose.* Institutional risk is justified when one compares its purpose and the alternative of a church organization dedicated to "business as usual."

There is no need to go into the theological motivation of entering into the neighborhood. "For God so loved the world...." It is the charge of love

the congregation? I believe the process of discovering the God-given mission of a group is just as satisfying as the product. So while the question is not invalid, it must be preceded by the process of discovering the issues which lead to the determination of the mission.

The building block of understanding the issues confronting any group of people is the individual interview. Whether a congregation includes anybody from the neighborhood or not, the place to start with is person-to-person contact. Relationships develop simultaneously during the process of gathering information. In fact, I would go as far as to say that the interview is the basic pastoral task for any minister, lay or professional. It is a natural process to do within congregations. The word *minister* means literally to listen or to attend (pay attention) to. If we start paying attention and wanting to find out about our folks, congregants and/or residents, we will begin to understand what is important to the people we serve. It is this understanding that can lead to planning and action.

A recent Gallup poll indicates that the church, at 59% approval, is the most trusted community institution. We are the people who put the face on that institution. It takes several years for a single person, i.e. a pastor, to make inroads as a trusted person in a community. If that person makes the time to do such a thing. By identifying, recruiting and training leaders from the congregation and/or neighborhood, an organized effort would reap more benefits in a shorter time and would be identified as more of a people movement than as one person's organization.

The methodology of revitalizing churches and of revitalizing neighborhoods are quite similar. Given the desire to do so, training potential leaders to interview and identify with a group of people in one's community for the purpose of building an organization is possible with the training that the Regional Council of Neighborhood Organizations offers. As a Presbyterian minister in a transitional and diverse urban neighborhood in Philadelphia, I recommend the process and the training.



Mark Auxter is pastor of Mt. Airy Presbyterian Church

* *The radical decision of a congregation to commit itself to the community when it has not done so previously can be compared to being transferred from the hospice unit of a hospital to the emergency room.*

that a congregation takes seriously to take the risk to focus outside its own current needs. However, few congregations, or individuals for that matter, intentionally choose to make the effort to seek out the welfare of others who may be unlike themselves. By the time a church says, "I guess we'll HAVE TO diversify," it is probably already too late. Yet, a common theme in stories of urban congregations who have made remarkable turnarounds seems to be "a go-for-broke" response to a crisis which threatened the immediate future of the institution. This precipitated an honest examination of the situation. It helped if the same institution had some resources remaining with which to minister.

The radical decision of a congregation to commit itself to the community when it has not done so previously can be compared to being transferred from the hospice unit of a hospital to the emergency room. Corporate life goes from being quiet, dignified, orderly and predictable in the hospice mode to being frenzied, intense, urgent and improvisational in the MASH style of caring for people. The major difference is that one helps people to die and the other helps people to live. Both are valuable and necessary. But the urban church committed to its community seeks to resuscitate the dormant spirit and life while so many others are treating its various symptoms.

Does this kind of commitment pay dividends to

EDUCATION

LaTonya Johnson was 7 when her mother finally got around to enrolling her in kindergarten. Her mother was only 14 when LaTonya was born and, like most teenagers, was more interested in hanging out with her boyfriend than enrolling her daughter in the Vicksburg, Mississippi, public-school system. Yet despite her late start, LaTonya made straight A's throughout grade school. Then she entered junior high school.

The teachers in junior high didn't have the same expectations for LaTonya that her grammar-school teachers had. They were less enthusiastic about her abilities and less supportive of her needs. LaTonya became discouraged and bored. She started cutting classes, and soon she was deemed a troublemaker. Finally she was arrested for assaulting a science teacher. She was 14 and in the seventh grade when she finally dropped out.

LaTonya says the teacher who said she assaulted her was lying. "One day we really got into it. She hit me with a paddle—bruised my back. 'I want you to hit me,' she told me. 'That's what I want you to do,' she said. Well, I just walked out. She had me written up, said I swung at her and overturned three desks. These were all lies."

The charges, however, got LaTonya arrested and sent to jail, where she spent eight months waiting to go to trial. "Because I'd been in trouble before—fighting, skipping school—my mama said she was tired of me giving her a hard time." At LaTonya's trial only the principal and assistant principal testified. "The two principals said that they were having problems with me and were tired of seeing my face in the office," LaTonya recalls. She was found guilty of assault and sentenced to two years in the Columbia Campus Training School.

"I'd like to go to college and become an independent professional one day," says LaTonya, now 17 and enrolled in a Job Corps training center in Batesville, Mississippi, where she is studying to take her GED and learning brick masonry. Unlike many children whose early academic promise gets derailed, LaTonya still has a dream. Too many of our children lose theirs early. ▸

A
FAILED
GIFTED
CHILD

Our children are being
cheated. It's time to
make schools change

MAKING SCHOOLS WORK

By Nick Chiles

The trouble with too many of the schools that Black children attend is that the people who run them have become, like the principals in LaTonya Johnson's school, "tired" of our children. Too many parents, teachers and school administrators, and even the government, act as if "bad" children create bad schools, rather than the other way around.

According to a report from the Washington, D.C.-based Children's Defense Fund, America's public schools continue to be segregated by income and race. And those attended by Black children tend to offer fewer resources, such as computers, current science books and up-to-date encyclopedias. The school experiences of countless Black children are similar to those of LaTonya: Teachers have low expectations for them, and the students become bored and disillusioned with learning.

According to the Children's Defense Fund, Black high-school graduates are only about half as likely as White high-school graduates to take advanced courses in mathematics and science. In public schools Black students are almost three times as likely as White students to be placed in classes for the educable mentally retarded and only half as likely to be placed in classes for the gifted and talented. Our kids are also likely to be

suspended or corporally punished at twice the rate of White kids.

But there are some innovative strategies for changing this. Dr. James P. Comer, the progressive educator at Yale Medical School's Child Study Center, has been stoking the flames of a school revolution for 25 years with his School Development Program. It is transforming the way educators and parents view their roles in the school community and subsequently boosting the performance of thousands of poor children in inner cities across America.

Now at work in more than 200 schools in 19 different states, the School Development Program—widely known as the Comer Process—focuses its efforts on improving the relationships between students and adults in school, rejecting the widely held notion that a youngster's ability and school performance will be determined by how much money his parents make. The Comer Process creates a climate of support for youngsters in school, making them feel valued. In such an environment, children learn no matter what their background.

Traditionally, schools cram information into students with little attention paid to the environment in which children are learning. Comer maintains that youngsters need emotional attachment to and positive interaction with teachers—something that is too rare in the nation's inner-city schools—in order to learn. At the core of the

32% of all s

Comer Process is a school governance and management team made up of parents, teachers and administrators, which shares information about each youngster and works to prevent problems rather than treating problems when they occur.

Comer, who grew up poor in East Chicago, Indiana, and was trained in psychiatry at Yale University, understands the needs of children and the importance of supporting and believing in them. In his book,

Maggie's Anger: A Story of The Life and Times of a Black Family (New American Library), he recounts the life and ambitions of his mother, a domestic worker, and his father, a laborer, who raised five children who have earned 13 college and advanced degrees among them. Comer, a professor of child psychiatry and associate dean at the Yale Medical School, has also written several other important books: *Beyond Black and White* (Quadrangle/New York Times Books), *Black Child Care* (Simon & Schuster),

HELPING OUR CHILDREN LEARN

HERE ARE WAYS WE CAN MAKE SCHOOLS
WORK FOR ALL OF OUR CHILDREN

Find out how your school is funded and how much money is spent per student. Compare what is spent on your children with how much is spent on children in neighboring suburbs. Find out how candidates who are running for elected office stand on equity in school funding and vote only for those who believe in equitable funding and have the interests of Black children foremost on their agendas.

Demand full-day kindergarten and full-day Head Start for all children. Preschool education has been shown to improve a child's chances of achievement in school.

If there are more than 30 students in a classroom, demand that classes be smaller. Find out what the teacher-to-student ratio is in wealthy

suburban schools. Go and observe. Make note of their supplies and resources. Make sure your child has the same advantages.

Before enrolling your child in school, investigate the school district and the school. Pay attention to the surrounding areas and community. Ask parents, neighbors and friends about their experiences in relation to the school. In addition, ask the local real-estate agents what schools are known to have the best reputation and make sure your youngster attends that school.

Make your presence known by attending board of education meetings. Review the agenda. Make sure you know what is going on. Join subcommittees and committees

(CONTINUED ON PAGE 101)

James P. Comer of Yale Medical School's Child Study Center, with three young friends who love to learn.

coauthored with Dr. Alvin Poussaint, *School Power: Implications of an Intervention Project* (The Free Press), and his most recent, *Raising Black Children* (New American Library), also cowritten with Poussaint. Writer Nick Chiles recently spoke to Comer about how we can make schools work for Black children.

ESSENCE: If our children aren't learning, is it because the school is not doing something right?

Comer: If children aren't learning, in part it's because the school isn't geared to support their development and, as a result, good teaching and learning are not taking place. But you can't really blame teachers or administrators for doing things the way they were taught to do them. While in the real sense it is wrong and not the most effective or successful way to do things, that's what they know.

ESSENCE: Why do predominantly Black schools tend to fail and predominantly White ones tend to work?

Comer: Because Blacks have been closed out of the economic and social mainstream of the society. In the Black community, you are more likely to have undereducated parents and parents living under economic and social stresses. You are more likely to have parents unable to give their children the kinds of experiences they need to succeed in school, even when the parents want their kids to succeed and try to do all the right things. Often they don't know some of the things you



poorer you are, the harder it is for your child to get a good education?

Comer: You can't always say poor. My mother and father were poor, but they figured out what was important in order to prepare kids for school and how to be successful in school. So when I was a kid and President Franklin Delano Roosevelt came to town during the campaign, my mother bundled us all up and took us up to the parade so we could wave at President Roosevelt. Or she took us to the museum or to anything else she thought was educational. In fact, my mother worked for the most successful White families in

fact:

ded in 1990 were Black

can do from a very early age to help a child succeed in school. But it's not only some Black parents, it's some White parents as well. When you do an analysis of Blacks and Whites, what you're really measuring is Whites who have greater opportunity and Blacks who have had less opportunity, so Whites overall show up better. But if you compare Whites from Appalachia with Blacks from Prince Georges County, Maryland, or Shaker Heights, Ohio [Black middle-class communities], Blacks will do better.

ESSENCE: Is it fair to say that the

town. She looked at what they did with their kids, and she figured out why they did well in school. So she did those things with us. But she didn't accept that at face value; there were things she didn't approve of: She thought they were too permissive, so we couldn't get away with stuff.

ESSENCE: How about the statistics that show almost twice as many Black eighth-graders as White take no advanced science classes. Is that evidence of systematic racism?

Comer: To some extent some schools are structured to keep Black kids out of

certain courses, but on the other hand, there are some Black kids who stay away from such classes, in part because of the fear of math and science and the fact that there aren't math and science role models in the community. Parents often aren't involved in school programs; they don't know some of the things they could be doing—they often leave it up to the school. That's something you should never do—don't leave the education of your kid up to the school. You have to be involved with the school, not in a deliberately critical and destructive kind of way but in a constructive, helpful, supportive way. You ought to be involved in the school and make certain your kids are taking courses where they get the proper exposure.

ESSENCE: Is integration still a goal and does it have any relationship to school success? Will a poor inner-city youngster do better just by sitting next to a White kid in a better-funded school?

Comer: Well, not necessarily. On the other hand, [a school with White students] is more likely to have what they need: the equipment, the experienced staff. In the case where they have all the things they need, plus you have teachers who care about and support the development and learning of all the kids, then they [Black kids] can do well. And sometimes even when teachers don't, if you have parents who support them in that environment, they can still do okay.

ESSENCE: Most of the teachers in the inner cities are still middle-class White females. Is that potentially a problem?

SAVING OUR CHILDREN

For millions of African-American children, there is no Santa Claus during this or any other holiday season. No toys under the tree. No festive dinner around the table. There is only poverty, violence, poor education, bad health and lost innocence.

Our children today are the first Black generation at risk of growing up both physically and spiritually disabled by forces unprecedented in our history: a disintegrating family unit, a failed public-school system, random and wanton violence, and a killer scourge called AIDS.

These forces have resulted in a crisis. ESSENCE is therefore departing from the standard holiday fare offered this time of year to present a special issue devoted to examining the impact of violence, ill health, poor education and poverty on the lives of our children. We also include recommendations about what we can do to help save them. Whether we are parents or not, we must all take responsibility for ensuring that Black children grow up healthy, well loved, well educated and safe.

Incredibly, the United States was among a handful of nations that failed to ratify the United Nations Convention on the Rights of the Child more than three years ago. This landmark international human-rights treaty set out a comprehensive vision of the basic safeguards any civilized nation must provide for its children. Among these are making sure that appropriate prenatal and postnatal health care is given to mothers and protecting children from any form of discrimination.

According to the terms of the convention, any nation that ratified the treaty must submit to the United Nations and an international Committee on the Rights of the Child a report within two years on the progress made toward implementing the provisions of the treaty. As of our press date, the United States—along with such nations as Iraq, Saudi Arabia and Singapore—has neither signed nor ratified this treaty. This is shocking evidence of the neglect of our children, despite the lip service we give to being a nation that cares.

But the truth is, we can never save ourselves if we don't save our children. Until we do there can be no joy in the world. And no peace on earth.

—THE EDITORS ▸

BLACK FAMILY REUNION CELEBRATION '93
1220 Sansom Street, 3rd Floor
Philadelphia, PA 19107

July, 1993

Dear Friend:

On behalf of the Black Family Reunion Celebration (BFRC), please accept our appreciation for your involvement in the 1993 activities. We are looking forward to an exciting, motivational two-day celebration at Memorial Hall.

As a participant in one of the BFRC Pavilions, we invite you to join us for the site walk through on Thursday, July 22, 1993, 5:30 p.m., Memorial Hall, 42nd and Parkside Avenue. You will then have the opportunity to meet your Pavilion Coordinator, visit the Pavilion you will be participating in and you will also be able to secure your parking pass. Parking will be limited this year. Therefore, we encourage you to take public transportation if possible.

Please note that a map of the BFRC area is enclosed for your review. The map should help you locate the Pavilion that you have been assigned to. Each Pavilion will have a sound system and at least two mikes that will be available for your use. If you are using taped music please make sure it is cued to the exact position prior to your performance.

As you can see from the enclosed map, there are several Pavilions, exhibits and vendors at the BFRC, therefore, it is crucial that you report early in order to find your assigned Pavilion. We encourage you to let your family, friends, co-workers, church and community members know when you are presenting so that they can support your efforts. The following information gives you the exact place, day and time of your 1993 presentation:

- Participant
- Pavilion
- Day
- Time
- Coordinator

New Delia Berry
Education #9
Saturday - July 24
5:00
mo Ljaj

Dear Friend
July, 1993
Page Two

Please call the Black Family Reunion Office at 686-1558 if there are questions. We look forward to seeing you on July 24-25th at Memorial Hall.

Sincerely,

A handwritten signature in cursive script, appearing to read 'Ella M. Bowen', written in dark ink.

Ella M. Bowen, Ed.D
Program Coordinator

EMB/pk
Enclosures: BFRC Map

cc: N. John Wilder, Deputy Mayor, City of Philadelphia
Barbara Daniel Cox, Regional Director, BFRC

OPENING CEREMONY

Restrooms

17

18

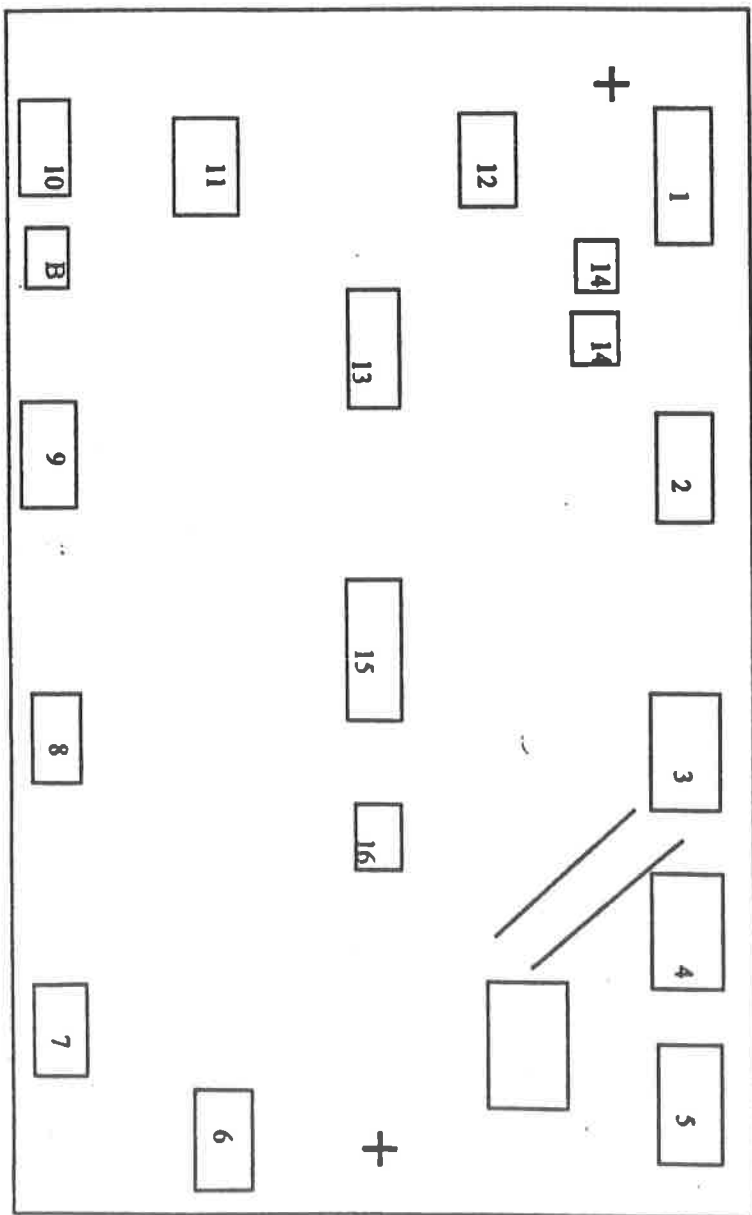
19

VENDORS

A

MAIN STAGE ←

C



- | | | | | | | |
|-------------|---------------------|-----------------|----------------------|--------------------|----------------|-------------|
| 1. Children | 4. Sports & Fitness | 7. Young Adults | 10. Money Management | 13. Oral Histories | 16. Dental | 19. Command |
| 2. Roots | 5. Teens | 8. Beauty | 11. Jobs & Business | 14. AT&T | 17. VIP | A. WDAS |
| 3. NCNW | 6. Spirituality | 9. Education | 12. Family Values | 15. Health | 18. Volunteers | B. WHAT |
| | | | | | | C. Power 99 |



NATIONAL MINISTRIES

PRESBYTERIAN CHURCH (USA)

August 12, 1993

Dear Pastor:

On Sunday, August 22, 1993, at 5:00 PM, we will celebrate the opening of the Third Annual African American Clergy-Laity Conference at the First African Presbyterian Church, 4159 W. Girard Avenue, Philadelphia, PA.

We have also chosen this time to officially begin the seven-year period of study and prayer called for in the paper, "Is This New Wine?" First African Church was chosen for this opening service because of its historical significance in the lives of African American Presbyterians.

The celebration will include a worship service with the Rev. Robert Burkins of Elmwood Church in East Orange, NJ, delivering the sermon and his choir rendering the music. There will also be music from the Youth Choir of New Covenant Church in Philadelphia. In addition, there will be a discussion of the New Wine paper with sharing of the vision for Black Presbyterians for the next seven years.

This is a clarion call for you and members of your congregation to take part in this assemblage. It is a call to a new reality for us as African Americans in the Presbyterian Church (USA). Equally important, for those of us on the planning committee, is to have your participation and that of your Session and congregation as we begin this journey. The relevance of this quest cannot prevail unless we have the support and voice of all our churches. We are, therefore, inviting you and your church to join us for this momentous occasion. Since this is so important for our children's future, we are asking each congregation to bring some of their youth with them.

We are expecting all types of transportation to this event. Buses and cars will be coming from New York, New Jersey, Washington, DC, Baltimore and Delaware. We hope that you will put this notice in your bulletin and announce this event during your morning service. Please join us on this "overground railroad". This is a *khairos* moment for us in the church at this time. We need the support and interest of everyone if we are to serve the needs of local congregations and persons in our parish areas.

Please feel free to call me at (502) 933-0420 or my assistant, Pat Finley, at (502) 569-5830, if you have any questions concerning this event.

Sincerely yours,

Mildred M. Brown
Associate for Racial and
Cultural Diversity

MMB/pf



OVERGROUND RAILROAD

OPENING CELEBRATION OF THIRD ANNUAL AFRICAN AMERICAN CLERGY-LAITY CONFERENCE

THEME: "UNASHAMEDLY BLACK, UNAPOLOGETICALLY CHRISTIAN"

**WORSHIP SERVICE
FIRST AFRICAN PRESBYTERIAN CHURCH
4159 W. GIRARD AVENUE
PHILADELPHIA, PA
5:00 PM**

***INITIATION OF SEVEN-YEAR PRAYER AND STUDY OF
"IS THIS NEW WINE?"***

**REV. ROBERT BURKINS, PASTOR
ELMWOOD PRESBYTERIAN CHURCH
EAST ORANGE, NJ
AND HIS CHOIR**

**YOUTH CHOIR
NEW COVENANT PRESBYTERIAN CHURCH
PHILADELPHIA, PA**

EVERYONE INVITED -- ADULTS, YOUTH, CHILDREN

Accommodations

Participants must make their own reservations with hotels.

Radisson Lord Baltimore Hotel

Baltimore and Hanover streets
phone (800) 333-3333

\$69 per room, single or double

Comfort Inn at Mount Vernon

24 West Franklin St.
phone (800) 228-5150

\$55 single or \$60 double

Cost

\$150 (includes registration, some meals, resource materials and transportation during conference)

Sponsors

Synod of the Mid-Atlantic

Synod of the Northeast

Synod of the Trinity

Racial Ethnic Ministry Unit and the Evangelism and Church Development Unit

of the Presbyterian Church (U.S.A.)

Continuing Education units available

through The Ecumenical Institute, St.

Mary's Seminary of Baltimore

Additional Inquiries

The Rev. Curtis A. Jones

Madison Avenue Presbyterian Church

2110 Madison Ave., Baltimore, MD 21217

phone (410) 523-7935

FAX (410) 523-7984

Unashamedly Black

Unapologetically Christian



The African American Clergy/Lay Conference

Baltimore, Md.

August 22-26, 1993

The Rev. Curtis A. Jones
Conference Coordinator

Complete registration form on the opposite side of this panel, and send with check for \$150 to:

Synod of the Mid-Atlantic

Attn. Warren Lesane

P.O. Box 27026

Richmond, VA 23261-7026

FAX (804) 355-8535

Phone (804) 342-0016



Madison Avenue Presbyterian Church

2110 Madison Avenue
Baltimore, Maryland 21217
(410) 523-7935
Fax: (410) 523-7984

Curtis A. Jones
Pastor

August 9, 1993

Dear Pastor:
Clerk of Session:

Greetings to you in the name of our Lord and Savior, Jesus Christ..

The hour is near for the 3rd Annual African American Clergy/Lay Conference. We would like for you to remind your congregation, and laypersons to join us for this beautiful celebration of cultural Christian witness. Some of the most gifted educators and preachers will be attending this all important event. Our theme:

"Unashamedly Black, Unapologetically Christian"

is a strong theme, that does not ask the question why us, but rather why not us!

We encourage you to assist us in moving the Black Church deeper into a relationship with God and the African American Community. We do not want to become satisfied or complacent with the status quo. In moving the Black Church forward, we move our people forward and the entire country as well.

Enclosed please find a draft of the program as well as a conference flyer. If you have any further questions or concerns, please do not hesitate to contact my assistant, Cherie Bracy at 410-523-7935. Thank you and Godspeed.

REGISTER NOW!

Yours in Christ,

The Reverend Curtis A. Jones

THE KAIROS MOMENT
Celebration of a Call
to African American Presbyterians
for Prayer, Study, and Action



IS THIS NEW WINE?

First African Presbyterian Church
4159 West Girard Avenue
Philadelphia, Pennsylvania
Rev. Henry L. Pinckney, Pastor

August 22, 1993
5:00 PM

No one uses a piece of new cloth to patch up an old coat, because the new patch will shrink and tear off some of the old cloth, making an even bigger hole. Now does anyone pour new wine into used wineskins, because the wine will burst the skins, and both the wine and the skins will be ruined. Instead, new wine must be poured into fresh wineskins.

Jesus (Mark 2:21-22)

THE KAIROS MOMENT

FIRST AFRICAN PRESBYTERIAN CHURCH

**4159 West Girard Avenue
Philadelphia, Pennsylvania**

August 22, 1993

5:00 PM

Community Gathers by Assembling Outside First African Presbyterian Church

* * * *

THE DRUM, GOD'S PRESENCE, CALLS US FORTH

Pouring of Libation Amitiyah Elayne Hyman

Nigerian Chant The Community

Ise O Luwa Ko Le Pa Je O

(Translation: What God has created can never be destroyed)

**Roll Call Names and Spirits of Our Ancestors
Names of the Living Dead
Names of the Yet Unborn Generations**

PROCESSIONAL - Journey to New Beginnings:

PRESS CONFERENCE

* * * *

The Drum Raises Its Voice Joseph Ngwa

Call to Worship Henry L. Pinckney

**Song "Lift Every Voice and Sing" The Community
(Continue singing until all have reached their seats)**

THE TRIUMPHANT ENTRY

Prayer of Adoration Eugene G. Turner
Prayer of Gratitude Clarence L. Cave
Prayer of Thanksgiving Marjorie J. Ward

("Babethandaza" will be Sung during Prayers)

BABETHANDAZA

<i>Sin nje nje nje ngemi thandazo</i>	<i>(Things are as they are</i>
<i>Sin nje nje nje ngemi thandazo</i>	<i>because of prayer</i>
<i>Ngemi thandazo, ngemi thandazo</i>	<i>Because of prayer,</i>
<i>Ngemi thandazo, ngemi thandazo</i>	<i>because of prayer.)</i>

<i>Oomama bagudala babe thandaza</i>	<i>(Our mothers/women</i>
<i>Oomama bagudala babe thandaza</i>	<i>of old used to pray</i>
<i>Babe thandaza, babe thandaza</i>	<i>Used to pray</i>
<i>Babe thandaza, babe thandaza</i>	<i>used to pray)</i>

Words and music: Traditional Zulu from South Africa

LITANY OF THE PEOPLE Clinton M. Marsh

*... God Go With Us, God Before Us, God Behind Us,
God Above Us, God Beneath Us, God Surround Us!*

*Fathers and Mothers of the Faith Frances Hollis
(This representative voice witnesses to what WE as GOD'S FAITHFUL PEOPLE
have done with the gifts and talents given us ...)*

REFRAIN: *God Go With Us, God Before Us, God Behind Us,
God Above Us, God Beneath Us, God Surround Us!*

*Sons and Daughters of the Faith Nicole E. Brown
(This representative voice witnesses to who they are as the inheritors of the faith
among God's sojourning people.)*

REFRAIN: *God Go With Us, God Before Us, God Behind Us,
God Above Us, God Beneath Us, God Surround Us!*

Saints *Lawrence Finn*
(This voice gives witness to God's sustaining, liberating, always blessing presence.)

REFRAIN: *God Go With Us, God Before Us, God Behind Us,
God Above Us, God Beneath Us, God Surround Us!*

Servants *Warren Dennis*
(The collective voice articulates our commitment to the Vision and our readiness to move forward into the 'incarnation'.)

REFRAIN: *God Go With Us, God Before Us, God Behind Us,
God Above Us, God Beneath Us, God Surround Us!*

WELCOME AND RECOGNITION OF THE COMMUNITY *Evelyn Gordon*

THE RITUAL OF RE-NAMING *Edward Harding and Mildred Brown*

Song *Elmwood United Presbyterian Church Choir*
"I Gotta New Name"

Prayers of Confession and Petition *Phyllis Felton and Curtis A. Jones*

THE COLLECTIVE COMES FORTH

Songs *Elmwood United Presbyterian Church Choir*
"Sometimes, I Feel Like A Motherless Child"
"I Want to Die Easy When I Die"
"Wade in the Water"

Words of Assurance *The Nguzo Saba*

An Affirmation of Faith

LITURGIST: *Our foreparents were brought to this hemisphere in chains as chattel, united in bondage only because of their color.*

COMMUNITY: *WE REMEMBER THE MIDDLE PASSAGE, DEAR GOD.*

LITURGIST: *The oppression of the gun, the whip, and the chain were used to strip our ancestors of their culture, their family ties, their language, their names, and their spiritual and religious foundations.*

COMMUNITY: **WE REMEMBER THE DEATHS OF OUR MOTHERS, DEAR GOD.**

LITURGIST: *Rape, murder, the selling of children and the killing of fathers did not stop completely with so-called emancipation, but took on new forms called "Jim Crow" laws, lynchings, the denials of the ballot and access to equal work and educational opportunities.*

COMMUNITY: **WE REMEMBER THE DEATHS OF OUR FATHERS, DEAR GOD.**

LITURGIST: *We recognize that even today, new forms of slavery have been forged by the evils of drug trafficking, mis-education, economic deprivation, crime and violence, as well as continued discrimination, overt and covert.*

COMMUNITY: **WE REMEMBER THE DEATHS OF OUR CHILDREN, DEAR GOD.**

LITURGIST: *We recognize that many of us have ben made to feel ashamed of ourselves: our African roots, our skin color, our hair texture, our physical features.*

COMMUNITY: **HEAL US, WE PRAY, DEAR GOD.**

LITURGIST: *We corrie together on this momentous occasion to affirm our belief in the principles of survival for our churches and communities. We come to affirm our belief in a God, who has caused us to survive in a hostile environment and whom we believe will empower us to overcome all oppression. We affirm our joy and thanksgiving for the blessings we have received even in the midst of a hostile world. We give thanks to God for the Nguzo Saba and the gift of our children. Into God's hand, we commend their future:*

Robert Burkins, Jr. -

UMOJA (Unity)

In the name of the Creator God, we will strive for and maintain unity in the family, community, nation, race and the world, thus giving primary concern to the interrelationship and interdependence of all God's people.

- Holly Hyman** - **KUJICHAGULIA (Self-Determination)**
In the name of the Creator God, we define ourselves, create for ourselves and speak for ourselves, instead of being defined, named, created for, and spoken for by others.
- Sabina Alexander** - **UJIMA (Collective Work and Responsibility)**
In the name of the Creator God, we will build and maintain our churches and our communities together, making our sister's and brother's problems our problems as we solve them together.
- Sharrone McKee** - **UJAMAA (Co-operative Economics)**
In the name of God, the Creator, we will continue to build and maintain our own stores, shops and other businesses and profit from them together.
- Alaythia Burkins** - **NIA (Purpose)**
In the name of the Creator God, we will make as our collective vocation, the building and developing of our community in order to restore our people to their traditional greatness.
- Elena Felton** - **KUUMBA (Creativity)**
In the name of the Creator God, we will always do as much as we can in order to leave our community more beautiful and beneficial than when we inherited it.
- Cleveland Jones** - **IMANI (Faith)**
In the name of the Creator God, we believe with all our hearts in our people, our parents, our teachers, our leaders and the righteousness of our struggle.

ANOINTMENT FOR THE PROMISE

Song **The Community**
"I Gotta New Name"

Scripture **ACTS 3:1-11** **Robert N. Burkins, Sr.**

Song **Sons and Daughters of the Faith (New Covenant Youth Mass Choir)**
"Press Toward The Mark"

SERMON "Having Church on the Porch" Robert N. Burkins, Sr.

Song "Be Ye Steadfast" Umoja Children

*Madison Ave Presby Ch - Baltimore, Md.
Rev. Curtis Jones, PASTOR*

INVITATION TO THE TABLE Ronald Peters and Brenda Brooks

Charge for the Future Carroll Jenkins

Community is Called to ACTION - (Communion by Intinction)

Song Sons and Daughters of the Faith (New Covenant Youth Mass Choir)
"Jesus Is The Light"

Medley of Spirituals Choirs

RECESSIONAL

(A political message)

*Christ name & his people
Not accepted in the Temple - so they had church on
the porch*

1. Need for mutual fellowship

*Could not have it
at the church so
went out*

*Silver & Gold
have none*

self-sufficiency of Black churches

*"Look on Us" - Walk away from the C.A. man
" " " " the estate at the gate
then*

2. Need for freedom of religion

freedom of worship (worship freely)

Praising the Lord - Come with culture, history, art, & emotion

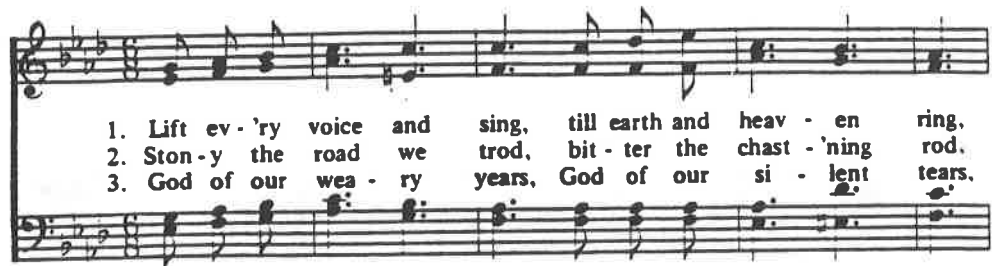
GO FORTH TO FEAST IN STUDY, PRAYER AND ACTION!

*3. need to share his
new found joy = shouting
emotionalism shout with holy
gladness
Shouting - misplaced aggression*

Lift Every Voice and Sing

James Weldon Johnson, 1871 - 1938

J. Rosamond Johnson, 1873 - 1954



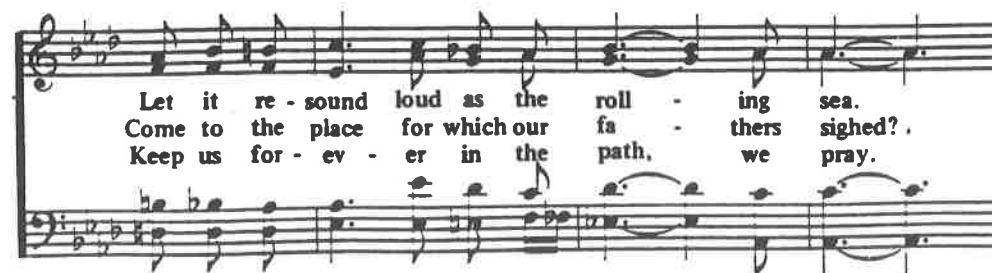
1. Lift ev - 'ry voice and sing, till earth and heav - en ring,
2. Ston - y the road we trod, bit - ter the chast - 'ning rod,
3. God of our wea - ry years, God of our si - lent tears.



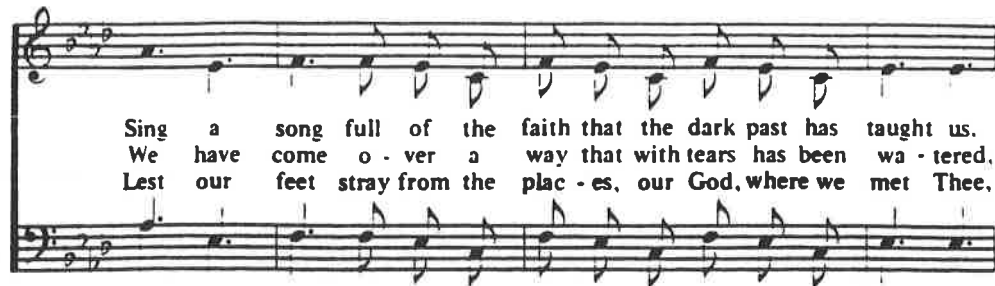
Ring with the har - mo - nies of lib - er - ty;
Felt in the days when hope un - born had died;
Thou who hast brought us thus far on the way;



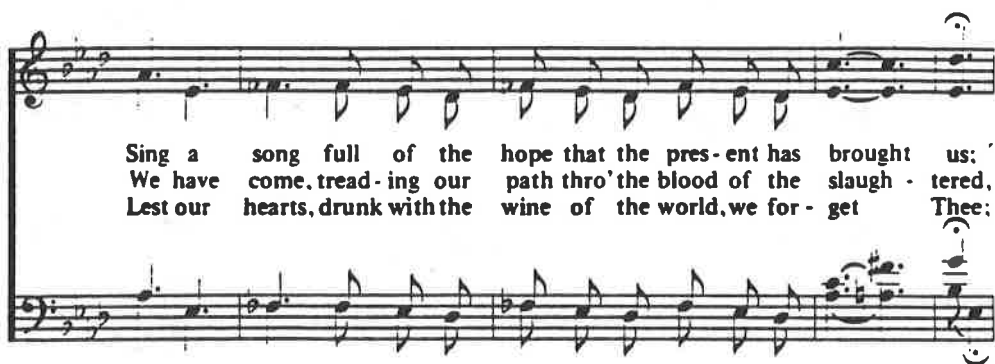
Let our re - joic - ing rise, high as the lis - t'ning skies,
Yet with a stead - y beat, have not our wea - ry feet,
Thou who hast by thy might, led us in - to the light,



Let it re - sound loud as the roll - ing sea.
Come to the place for which our fa - thers sighed?
Keep us for - ev - er in the path, we pray.




Sing a song full of the faith that the dark past has taught us,
 We have come o - ver a way that with tears has been wa - tered,
 Lest our feet stray from the plac - es, our God, where we met Thee,



Sing a song full of the hope that the pres - ent has brought us;
 We have come, tread - ing our path thro' the blood of the slaugh - tered,
 Lest our hearts, drunk with the wine of the world, we for - get Thee;



ff
 Fac - ing the ris - ing sun of our new day be - gun,
 Out from the gloom - y past, till now we stand at last
 Shad - owed be - neath Thy hand, May we for - ev - er stand.



Let us march on till vic - to - ry is won.
 Where the white gleam of our bright star is cast.
 True to our God, true to our na - tive land.

PARTICIPANTS

Miss Sabina Alexander, Lochearn Presbyterian Church, Baltimore, MD
Rev. Brenda Brooks, Associate for Justice, Synod of the Trinity
Ms. Nicole E. Brown, Radcliffe Presbyterian Church, Atlanta, GA
Elder Mildred McKee Brown, Associate for Racial and Cultural Diversity, National Ministries Division
Miss Alaythia Burkins, Elmwood United Presbyterian Church, East Orange, NJ
Master Robert N. Burkins, Jr., Elmwood United Presbyterian Church, East Orange, NJ
Rev. Robert N. Burkins, Sr., Pastor, Elmwood United Presbyterian Church, East Orange, NJ
Rev. Clarence Cave, Honorably Retired, Program Agency, UPCUSA
Rev. Warren Dennis, New Brunswick Theological Seminary, New Brunswick, NJ
Miss Elena Felton, Madison Avenue Presbyterian Church, Baltimore, MD
Rev. Phyllis Felton, Coordinator-Harambe Project, Baltimore, MD
Elder Lawrence Finn, Esq., Coordinator-Community Ministries, United Presbyterian Church, Paterson, NJ
Elder Evelyn Gordon, Germantown Community Presbyterian Church, Philadelphia, PA
Rev. Edward Harding, Pastor, Northwestern Presbyterian Church, Washington, D.C.
Elder Frances Hollis, Esq., Stated Clerk, Synod of Southern California and Hawaii
Rev. Amityyah Elayne Hyman, Parish Associate, New York Avenue Presbyterian Church
Miss Holly Hyman, Church of the Redeemer, Washington, DC
Dr. Carroll D. Jenkins, Executive Presbyter, Synod of Mid-Atlantic
Master Cleveland Abagbee-Faith Jones, Madison Avenue Presbyterian Church, Baltimore, MD
Rev. Curtis A. Jones, Pastor, Madison Avenue Presbyterian Church, Baltimore, MD
Dr. Clinton M. Marsh, Former Moderator, General Assembly
Miss Sharronne McKee, New Pilgrim Baptist Church, Philadelphia, PA
Dr. Ronald E. Peters, Pittsburgh Theological Seminary, Pittsburgh, PA
Rev. Henry L. Pinckney, Pastor, First African Presbyterian Church, Philadelphia, PA
Dr. Eugene Turner, Associate Stated Clerk/Director of Governing Body, Ecumenical and Agency Relations, Office of the General Assembly
Elder Marjorie Ward, Manager-Committee on Representation, Office of the General Assembly

ANOINTERS

Master Melvin Taylor Alexander, III, Lochearn Presbyterian Church, Baltimore, MD
Miss Nichelle Felton, Madison Avenue Presbyterian Church, Baltimore, MD
Dr. Lucia A. Ward-Alexander, Lochearn Presbyterian Church, Baltimore, MD
Ms. Gwenette McKee White, New Pilgrim Baptist Church, Philadelphia, PA

MUSICIANS

DRUMMER - Mr. Joseph Ngwa, God's Drummer from the Cameroon

DANCERS - Knox Presbyterian Church Eco Camp, Ms. Holly Hyman-Choreographer, Baltimore, MD

UMOJA Children - Ms. Sharon Brown, Director

(From where?)

Elmwood United Presbyterian Church - East Orange, NJ

Mr. Willis B. Coker, III, Pianist

Mr. J. Gary Hutcheson, Organist

Ms. Jean L. James, Minister of Music

New Covenant Presbyterian Church

Mr. Brock Brown, Keyboard

Mr. Christopher Holland, Keyboard

Mr. Rashon Moore, Drummer

Mr. Robert Webb, Director of Music/Organist

LOGISTICS COORDINATION

Elder Madolyn Orr, First African Presbyterian Church, Philadelphia, PA

Mr. Melvin Taylor Alexander, Jr., Locheam Presbyterian Church, Baltimore, MD ?

Ms. Verna E. Watson, Berean Presbyterian Church, Philadelphia, PA

ACKNOWLEDGEMENT

The Planning Committee of the AFRICAN AMERICAN CLERGY/LAITY CONFERENCE and the Collective authors of the paper, "IS THIS NEW WINE", wish to thank the Session of First African Presbyterian Church for making this gathering possible. We also wish to thank the cooperating clergy and lay persons of African American congregations, the members of the Black Presbyterian caucus, without whose help, none of this would be possible.

IS THIS NEW WINE?

A CALL TO PRAYER, STUDY, AND ACTION CONCERNING THE FORMATION OF AFRICAN PRESBYTERIAN CHURCHES IN AMERICA

*Sing a new song to the Lord!
Sing to the Lord, all the world!
Sing to the Lord, and praise God!
Proclaim every day the good news
that God has saved us.*

-Psalm 96:1-2

As Moses was called to lead the people of God out of bondage into freedom and out of the wilderness into the promised land; and as the Ethiopian official was called to return to Africa and proclaim the Good News to his people; and, as John Gloucester and Lucy Craft Laney were called to address the unique needs of African peoples in America, we are called by God to acknowledge the Sovereignty of God in and over our lives and affirm dignity and respect for all humankind by the following:

WHEREAS, we are a communal people with a rich African heritage and background acknowledging the triune God and the imperative of justice and love as the prerequisites of real unity and peace; and

WHEREAS, we as persons of African descent and members of the Presbyterian Church (USA) for the last 185 years of laboring within its bounds, give thanks to this denomination for its attempts, at many points, to stress inclusion and to proclaim justice issues, we yet recognize that its behavior has been and continues to be inconsistent with its stated objectives; and

WHEREAS, the various governing bodies, ministry units, committees, and task forces of the denomination formed to address the constitutional aims of inclusion and justice have failed to do either adequately with regard to its sisters and brothers of color; and

WHEREAS, African-American membership in the Presbyterian Church (USA) has been dually penalized in that we are neither fully embraced within the denomination and, as a result, viewed with some skepticism by our sisters and brothers in the African-American community beyond the church; and

WHEREAS, African-American Presbyterians can no longer be held back by denominational structures of the Presbyterian Church (USA) which prevent our immediate and ongoing responsiveness to the pain, suffering, oppression, and hopelessness that characterizes the community inhabited by our African sisters and brothers worldwide;

IS THIS NEW WINE?

WE, THEREFORE, APPEAL to our African-American sisters and brothers within and without the Presbyterian Church (USA) to join together with us in fulfillment of our common hope and divine destiny to become a community wherein God's love, our respect for the dignity of all people, and the rich diversity of God's creation will be cherished, honored, and preserved.

BE IT RESOLVED, THEREFORE, THAT WE, the people of African mothers and fathers, daughters of the dust and brothers of the earth, *Call for the immediate initiation of a seven year period of prayer, study, and action that may require formation of an AFRICAN PRESBYTERIAN CHURCH in AMERICA.* This period of prayer, study, and action:

- A. Is to commence AUGUST, 1993 during a special service of covenant and celebration in Baltimore, Maryland; and
- B. Will conclude not later than seven years following its initiation and may result in the formation of separate corporate denominational entity.

May the Love of God, the Grace of Jesus Christ, and the Power of the Holy Spirit undergird and bless this undertaking.

SIGNATORIES TO THE CALL FOR STUDY, PRAYER, AND ACTION CONCERNING THE FORMATION OF THE AFRICAN PRESBYTERIAN CHURCH IN AMERICA:

Presbyterians for Prayer, Study, and Action (The Collective)

Elder Dame Armstrong
First United Presbyterian Church
Charlotte, NC

Elder Louwanna Askew
Little Rock, AK

Rev. Lawrence L. Bethel, President
National Black Caucus
Pastor, Carver Presbyterian Church
Newport News, VA

Rev. Clarence Cave, Honorably Retired
from
Program Agency, UPC(USA)
Philadelphia, PA

Rev. Jon T. Chapman
Area Associate for South Africa
Presbyterian Church (U.S.A.)
Louisville, KY

Rev. Eric Chavis, Associate Executive
Synod of the South Atlantic
Jacksonville, FL

Rev. Joseph B. Crawford, Pastor
Lochearn Presbyterian Church
Baltimore, MD

Dr. Rita Dixon
Associate for African American
Congregational Enhancement
Racial Ethnic Work Area
Presbyterian Church (U.S.A.)
Louisville, KY

Ms. Bettie J. Durrah, Elder
Radcliffe Presbyterian Church
Atlanta, GA

Rev. Samuel George, Pastor Emeritus
Grace Memorial Presbyterian Church
Pittsburgh, PA

Rev. Edward P. Harding, Jr., Pastor
Northeastern Presbyterian Church
Washington, DC

Rev. John H. Howard, Jr., Pastor
Pine Avenue Presbyterian Church
Oak Park, IL

Ms. M. Leola Huitt
Berean Presbyterian Church
Philadelphia, PA

Rev. Frank Jackson, Pastor
Faith Presbyterian Church
Oakland, CA

Rev. Eddie L. Knox, Jr., Pastor
Pullman Presbyterian Church
Chicago, IL

Dr. Clinton Marsh
Past General Assembly Moderator
Atlanta, GA

Rev. Danny C. Murphy, Pastor
Calvary Presbyterian Church
Winnsboro, SC

Dr. Clive Neil, Pastor
Bedford Central Presbyterian Church
New York, NY

Rev. Kermit Overton, Honorably Retired
First African Presbyterian Church
Philadelphia, PA

Rev. Floyd Rhodes, Jr.
Associate for Ethnic and Urban Concerns
Greater Atlanta Presbytery
Atlanta, GA

Mr. Charles Suitt, Elder
Memorial Presbyterian Church
Roosevelt, NY

Dr. Darius L. Swann, Retired Faculty
Johnson C. Smith Seminary
Atlanta, GA

Dr. Eugene Turner
Director, Governing Bodies
and Ecumenical Relationships
Presbyterian Church (U.S.A.)
Louisville, KY

Ms. Verna Watson, Retired Staff
Berean Presbyterian Church
Philadelphia, PA

Dr. Gayraud W. Wilmore
Lecturer, Writer,
Retired Seminary Faculty
Atlanta, GA

Elder Esther G. Wilson
Clerk of Session Emeritus
Berean Presbyterian Church
Philadelphia, PA

Rev. Michael O. Wilson, Pastor
Berean Presbyterian Church
New Orleans, LA

Elders of the Bidwell Presbyterian Church
Pittsburgh, PA

Ms. Virginia Barnes
Ms. June Pickett Dowdy
Ms. Mary A. Evans
Ms. Gwendolyn M. Favers

Ms. Summera James
Ms. Julianne MacAdoo
Mr. Keith Willis
Ms. Maxine Willis

Elders of the Grace Memorial Presbyterian Church
Pittsburgh, PA

Ms. Edith Dawkins
Mr. Charles David Enty
Dr. Gayle W. Griffin
Mr. John B. Horne
Ms. Ethel Jones
Ms. Edith Mitchell

Mr. Robert L. Owens
Mr. Raymond N. Page
Dr. Alice M. Scales
Ms. Georgetta Stevens
Dr. Janet L. Thompson

HOME COMING HOME COMING HOME COMING

Washington Welcomes Presbyterians



Make a Witness, Make a Difference (1993)

Second Tuesday Group a Hit

PC(U.S.A.) Washington Office Seeks New Advocates

By REV. ELENORA GIDDINGS IVORY

Special to Presbyterians

WASHINGTON, March 23 — The Presbyterian Washington Office hosts a monthly program of issue briefing and Congressional visits. The "Second Tuesday Group" meets, as might be expected, the second Tuesday of each month. Many Presbyterians find fulfilling bringing their Christian witness to the nation's capital, sources here said.

The staff of the Washington Office briefs the group on their respective issue areas. Newcomers receive a course in how to make a successful Hill visit, and even the shy and jittery report that they felt at ease that very afternoon when finally going toe to toe with Members of Congress or their aides.

Issues heating up on Capitol Hill include the Clinton Budget Proposal, the crisis in the former Yugoslavia, the crisis in the former Soviet Union, conversion from the Cold War economy, the matter of Haitian refugees, the North American Free Trade Agreement, the Religious Freedom Restoration Act, the Equal Pay Act, the environment, and, of course, health care.

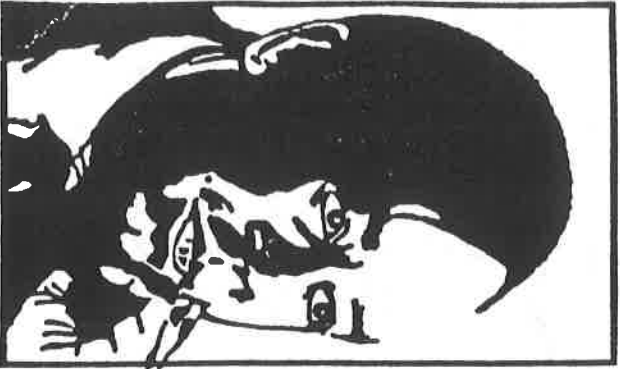
Washington Office staff includes Walter Owensby (Latin America, Middle East, Domestic Poverty and Human Needs, Trade), Bernadine Grant McRipley (Health Care, Environment), Barbara Green (Global Security, Africa), and our Director Elenora Giddings Ivory (Civil Rights and Religious Liberties, Reproductive Rights, Women and Families, Campaign Finance Reform). They make sure that all participants are comfortable with the substance and buzzwords of the issues, as well as the technical aspects of the legislative process. The support staff is available to help you track your issues even after you've returned home. Presbyterians who make use of their Washington Office report that it is a wonderfully useful resource.

Presbyterians wishing to join the Second Tuesday Group should contact Elenora Giddings Ivory at (202) 543-1126, or write to her at Presbyterian Washington Office, 110 Maryland Ave., NE, Washington, DC 20002.

Future 1993 Dates: May 11th, July 13th, September 14th, October 12th, November 9th. (Please note that there is no briefing in June, August or December.) Participants will have to make their own congressional appointments prior to coming to the Washington Office.

*Friends
of the
Langston Hughes Memorial Library*

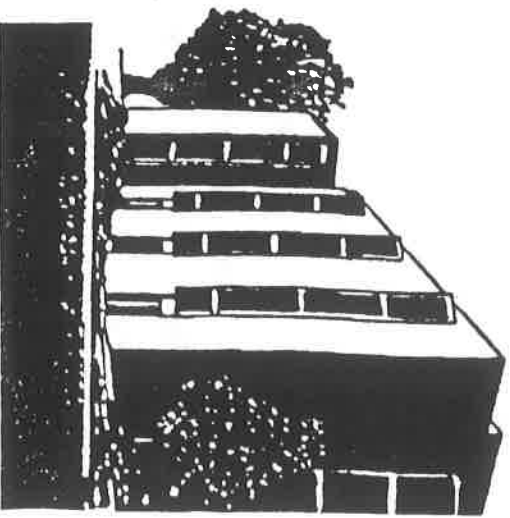
*You are cordially invited to
become a friend of the
Langston Hughes Memorial Library
of
Lincoln University*



*Langston Hughes
1902-1967*



Lincoln University, Lincoln University, PA 18352
(215) 932-8300; ext. 367



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The purpose of the Friends is to promote the interests of the Library, to assist in bringing to the Library funds for special needs beyond the command of the Library budget, and to encourage appropriate gifts of books and manuscripts.

Lincoln University is the oldest institution of higher learning dedicated to the education of African-Americans. It is a co-educational, state-related university, which attracts an interracial and international enrollment. The Library is named after one of Lincoln University's distinguished alumni, Langston Hughes, class of 1929, world-acclaimed poet, novelist and playwright. The Library houses more than 150,000 volumes, and has an extensive collection of African-American and African materials. Special Collections also contains the personal library of Langston Hughes.

Your gift is tax deductible and may be doubled if you are employed by a firm with a program for matching contributions to educational institutions.

- Help strengthen a crucial academic resource.
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Mr. Eugene L. Cliett, Jr.
VICE PRESIDENT FOR
FISCAL AFFAIRS
LINCOLN UNIVERSITY
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Please enroll me as a member of the Friends of the Langston Hughes Memorial Library. Contributions of \$1000 or more will entitle the donor to Life Membership.

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- ☐ Patron \$1,000*
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*Payment to be completed within two years.

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Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

JUNE 27, 1993

150TH ANNIVERSARY SURVEY

Lombard Central at different points of its history, was able to improve the lives of African Americans in Philadelphia.

Distinguished members such as William Still, an elder served as a Station Master in the Underground Railroad. (later writing a major document on escaped slaves in 1872). Through his writing he protested against discrimination and as a result Blacks were permitted to ride on the Philadelphia street cars.

Christopher Perry an elder and Superintendent of Sunday School founded the Philadelphia Tribune over 100 years ago.

Please take the following survey that will help to shape our ministry in the 90's and into the 21st century.

THE MISSION OF THE CHURCH IN THIS COMMUNITY

I believe that:

1. One of the major responsibilities of the church is to minister to the physical- as well as the spiritual- needs of people.

Agree 1 2 3 4 5 6 7 Disagree

2. This church has clearly defined goals for ministry to people in the community.

Agree 1 2 3 4 5 6 7 Disagree

3. This church is now as active in ministering to the needs of people in the community as I would like it to be.

Agree 1 2 3 4 5 6 7 Disagree

4. The church has an obligation to help its members minister to others in everyday life.

Agree 1 2 3 4 5 6 7 Disagree

5. Participating in the life of this church significantly helps me fulfill my Christian responsibilities in everyday life.

Agree 1 2 3 4 5 6 7 Disagree

6. The church ought not get involved in controversial social issues.

Agree 1 2 3 4 5 6 7 Disagree

7. I feel free to express to others in this church my views on controversial social issues, even though I know many persons disagree with me.

Agree 1 2 3 4 5 6 7 Disagree

The 150TH ANNIVERSARY SURVEY CONTINUED

8. The pastor ought not take stands on issues when he or she knows many think differently.

Agree 1 2 3 4 5 6 7 Disagree

9. This church provides me ample opportunity for working with others in ministering to people in the community.

Agree 1 2 3 4 5 6 7 Disagree

10. Lombard Central is as involved in social justice issues as it was in the past.

Agree 1 2 3 4 5 6 7 Disagree

11. What should we be involved in?

- ✓ Tutorial Program for children (after school latch key program)
- Adopt a School (Drew, Locke, etc.)
- ✓ Literacy for people in Soup Kitchen
- Child Advocacy issues (child abuse, etc.)
- ✓ Drug Rehabilitation referral
- ✓ Housing Issues, etc.

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Agree 1 2 3 4 5 6 7 Disagree

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Agree 1 2 3 4 5 6 7 Disagree

5. Participating in the life of this church significantly helps me fulfill my Christian responsibilities in everyday life.

Agree 1 2 3 4 5 6 7 Disagree

6. The church ought not get involved in controversial social issues.

Agree 1 2 3 4 5 6 7 Disagree

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Agree 1 2 3 4 5 6 7 Disagree

The 150TH ANNIVERSARY SURVEY CONTINUED

8. The pastor ought not take stands on issues when he or she knows many think differently.

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Associate

Lombard Central Presbyterian Church, U. S. A.

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Agree (1) 2 3 4 5 6 7 Disagree

2. This church has clearly defined goals for ministry to people in the community.

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Agree 1 (2) 3 4 5 6 7 Disagree

6. The church ought not get involved in controversial social issues.

Agree 1 2 3 4 5 (6) 7 Disagree

7. I feel free to express to others in this church my views on controversial social issues, even though I know many persons disagree with me.

Agree 1 2 (3) 4 5 6 7 Disagree

The 150TH ANNIVERSARY SURVEY CONTINUED

8. The pastor ought not take stands on issues when he or she knows many think differently.

Agree 1 2 3 4 5 6 (7) Disagree

9. This church provides me ample opportunity for working with others in ministering to people in the community.

Agree 1 2 (3) 4 5 6 7 Disagree

10. Lombard Central is as involved in social justice issues as it was in the past.

Agree 1 2 (3) 4 5 6 7 Disagree

11. What should we be involved in? *Expressed Needs of the community*
- Tutorial Program for children (after school latch key program)
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The 150TH ANNIVERSARY SURVEY CONTINUED

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Agree	1	2	3	4	5	6	7	Disagree
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The 150TH ANNIVERSARY SURVEY CONTINUED

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Agree	1	2	(3)	4	5	6	7	Disagree
-------	---	---	-----	---	---	---	---	----------

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Agree	1	2	3	4	5	6	7	Disagree
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10. Lombard Central is as involved in social justice issues as it was in the past.

Agree	1	2	3	4	5	6	7	Disagree
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11. What should we be involved in?

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42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

JUNE 27, 1993

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THE MISSION OF THE CHURCH IN THIS COMMUNITY

I believe that:

1. One of the major responsibilities of the church is to minister to the physical- as well as the spiritual- needs of people.

✓
Agree 1 2 3 4 5 6 7 Disagree

2. This church has clearly defined goals for ministry to people in the community. ? not sure

Agree 1 2 3 4 5 6 7 Disagree

3. This church is now as active in ministering to the needs of people in the community as I would like it to be.

✓
Agree 1 2 3 4 5 6 7 Disagree

4. The church has an obligation to help its members minister to others in everyday life.

✓
Agree 1 2 3 4 5 6 7 Disagree

5. Participating in the life of this church significantly helps me fulfill my Christian responsibilities in everyday life.

✓
Agree 1 2 3 4 5 6 7 Disagree

6. The church ought not get involved in controversial social issues.

✓
Agree 1 2 3 4 5 6 7 Disagree

7. I feel free to express to others in this church my views on controversial social issues, even though I know many persons disagree with me.

✓
Agree 1 2 3 4 5 6 7 Disagree

The 150TH ANNIVERSARY SURVEY CONTINUED

8. The pastor ought not take stands on issues when he or she knows many think differently.

Agree 1 2 3 4 5 6 7 Disagree ✓

9. This church provides me ample opportunity for working with others in ministering to people in the community.

Agree 1 2 3 4 5 6 7 Disagree ✓

10. Lombard Central is as involved in social justice issues as it was in the past.

Agree 1 2 3 4 5 6 7 Disagree ✓

11. What should we be involved in?

- ✓ Tutorial Program for children (after school latch key program)
- ✓ Adopt a School (Drew, Locke, etc.)
- ✓ Literacy for people in Soup Kitchen
- ✓ Child Advocacy issues (child abuse, etc.)
- ~~later~~ Drug Rehabilitation referral
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3. This church is now as active in ministering to the needs of people in the community as I would like it to be.

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Agree (1) 2 3 4 5 6 7 (Disagree)

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Agree ① 2 3 4 5 6 7 Disagree

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Agree 1 2 3 4 ⑤ 6 7 Disagree

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- ☒ Tutorial Program for children (after school latch key program)
- ☒ Adopt a School (Drew, Locke, etc.)
- ☒ Literacy for people in Soup Kitchen
- ☒ Child Advocacy issues (child abuse, etc.)
- ☒ Drug Rehabilitation referral
- ☒ Housing Issues, etc.

Lombard Central Presbyterian Church, U. S. A.

42nd Street and Powelton Avenue

Philadelphia, Penna. 19104

215-222-3044

JUNE 27, 1993

150TH ANNIVERSARY SURVEY

Lombard Central at different points of its history, was able to improve the lives of African Americans in Philadelphia.

Distinguished members such as William Still, an elder served as a Station Master in the Underground Railroad. (later writing a major document on escaped slaves in 1872). Through his writing he protested against discrimination and as a result Blacks were permitted to ride on the Philadelphia street cars.

Christopher Perry an elder and Superintendent of Sunday School founded the Philadelphia Tribune over 100 years ago.

Please take the following survey that will help to shape our ministry in the 90's and into the 21st century.

THE MISSION OF THE CHURCH IN THIS COMMUNITY

I believe that:

1. One of the major responsibilities of the church is to minister to the physical- as well as the spiritual- needs of people.

Agree 1 2 (3) 4 5 6 7 Disagree

2. This church has clearly defined goals for ministry to people in the community.

Agree 1 (2) 3 4 5 6 7 Disagree

3. This church is now as active in ministering to the needs of people in the community as I would like it to be.

Agree 1 (2) 3 4 5 6 7 Disagree

4. The church has an obligation to help its members minister to others in everyday life.

Agree (1) 2 3 4 5 6 7 Disagree

5. Participating in the life of this church significantly helps me fulfill my Christian responsibilities in everyday life.

Agree 1 (2) 3 4 5 6 7 Disagree

6. The church ought not get involved in controversial social issues.

Agree 1 (2) 3 4 5 6 7 Disagree

7. I feel free to express to others in this church my views on controversial social issues, even though I know many persons disagree with me.

Agree 1 2 3 (4) 5 6 7 Disagree

The 150TH ANNIVERSARY SURVEY CONTINUED

8. The pastor ought not take stands on issues when he or she knows many think differently.

Agree 1 2 (3) 4 5 6 7 Disagree

9. This church provides me ample opportunity for working with others in ministering to people in the community.

Agree 1 (2) 3 4 5 6 7 Disagree

10. Lombard Central is as involved in social justice issues as it was in the past.

Agree 1 (2) 3 4 5 6 7 Disagree

11. What should we be involved in?

- ✓ Tutorial Program for children (after school latch key program)
- Adopt a School (Drew, Locke, etc.)
- Literacy for people in Soup Kitchen
- Child Advocacy issues (child abuse, etc.)
- Drug Rehabilitation referral
- ✓ Housing Issues, etc.

Lombard Central Presbyterian Church

First Annual Lenten Retreat



"I will do a new thing
in you" (Is. 43:18-19)

Rev. Delrio A. Berry
PASTOR

Ms. Priscilla King,
Clerk of Session

St. Raphaela Mary Retreat
Haverford, PA

March 25-26, 1994

(Celebrating 150 years of
Christian commitment & service)



Lombard Central Presbyterian Church
42nd and Powelton Avenue
Phila., Penna 19104
Rev Delrio A. Berry, Pastor

First Annual Retreat

St Raphaela Mary Retreat
Haverford, PA

March 25-26, 1994

Objectives:

1. To provide an opportunity for LCPC members to "come apart by themselves, be refreshed, and rededicate their lives (both individually and collectively) in service to God and the Community.
2. To build unity of life and purpose among LCPC members (Eph 4:1-3)
3. To capitalize upon the 150th church anniversary as a way to reclaim the vision of the church God established in 1844 - and move forward!

Scripture Theme:

"I will do a new thing in you" (Is. 43:18-19)

Retreat Scripture Reading: Luke 24:47-49, John (chs. 14-16),
Acts 1:8, Ezek 37, Haggai 2:9, Neh 4:6
(others that come out of our meeting)

(Subject to God's Spirit moving)

Tentative Retreat Agenda

Fri. evening -
March 25, 1994

Registration / Room assignments / pay fees
Dinner

- 7⁰⁰ / 7³⁰ pm - Welcome - Sr Ruth Held, acm.
- Devotional Period (Eld Jeremiah Cousins, Mrs Shirley McKinney et al.)
- Ice Breaker / Ground Rules
- Why are we here?
- Review of Retreat Objectives, Scripture theme, Handouts, our expectations ...
- Closing Prayer
Turn in or informal chats (optional)

Rev. Berry
Dr. John Grace

Saturday
March 26 - 1994

Breakfast
Exercise / Jogging / Walking?

9⁰⁰ am

Devotional Period (Selected LCP members)
Sanctuary for Lent
Bible reading / Brief echos

Discussion
- What makes a strong Christian? ^{Handout}
- How to lead a god pleasing life
- What made the early church so powerful, so faithful to God and community?

Break
(prayer / meditation)

Discussion - "Conflict in the church" ^{See Handout}
is natural
When does it become destructive?
Review Book Antagonism in the Church by (K. E. Haugk)
Review Communications Techniques

Break for prayer/reflection

Discussion - "God's purpose for us as a Congregation"
Five-year plan -
Where are we?
What are our strengths & weaknesses?
Evangelism

Break prayer/reflections

Video - Church Officers (Elders/Deacons)
Elder Judith Peters

Lunch

1:30 "I will do a new thing in you"
Dr Lucille Ijoy

5:00 Dinner
Closure/Evaluations/Prayer

Tentative List of Retreat Presenters

Eld John Grace

Elder Judith Peters



Elder Jeremiah Cousins, Jr.
Mrs Shirley Pinckney

Dr Lucille Ijoy

Rev Delrio A. Berry

Fr. Ruth Held, acm
(the children)

Retreat Song

 "I will do a new thing in you.
I will do a new thing in you.
Whatever you ask for.
Whatever you pray for.
All shall be blessed
Salth The LORD
Salth The LORD." 

A GUIDE FOR GOOD DISCUSSION

(Ground Rules)

SPEAK YOUR MIND FREELY

The discussion meeting is yours -- a chance for you to say what you think. Say it. Be honest. Try out new ideas.

LISTEN THOUGHTFULLY TO OTHERS

Try hard to get the other person's point of view -- see what experience and thinking support it. See if you can learn from him. Don't be judgmental: Statements such as "I think that's crazy" and "That just shows how prejudiced you are" help no one.

DON'T MONOPOLIZE THE DISCUSSION

Make your point in a few words. Give others a chance.

HAVE AN OPEN MIND

Share in a search for new ideas. Avoid mentally preparing your next statement while pretending to listen. Avoid repeated efforts at defending your own idea.

DON'T LET THE DISCUSSION GET AWAY FROM YOU

If you don't understand where it's going, say so. Ask for examples, for clarification, until you really understand.

AGREE TO DISAGREE AGREEABLY

It is not our purpose to always have everyone agree. When you find that you're on the other side of the fence, say so and tell why. A variety of viewpoints is helpful. But disagree in a friendly way.

COME WITH QUESTIONS IN MIND

Make notes of questions and points of disagreement and bring them to the meetings. Preparation saves time.

STRIKE WHILE THE IDEA IS HOT

Don't wait to be called on. That good idea you have will either be forgotten or presented by someone else if you wait.

RELAX AND BE YOURSELF

An informal atmosphere of ease and relaxation will help everyone freely share ideas. You want to accomplish something, yes, but don't worry if the discussion lags once in a while.

NEVER ARGUE A QUESTION OF FACT

Look up the answer or delegate someone to do so for the next meeting. Don't get diverted by details, but stick to the central issue.

HOW TO BECOME STRONG IN THE LORD

There is no magic by which great men and women of God have become strong. A simple, but faithful observance of God's spiritual strength rules is the secret. Sincere and earnest prayer brings about intimacy with the Father as we pray in the name of JESUS with the power and direction of the Holy Spirit.

In order to grow in the grace and the knowledge of JESUS CHRIST", try doing the following.

This information was originally compiled an/or written by Mary Ann Kennedy. It has been revised by Rev. Delrio L. Berry for your edification.

January, 1986

1. Never neglect daily private prayer. Remember that God is present and hears your prayers, Heb. 11:6. Pray aloud often. A devotional book is sometimes helpful. Prayers might include singing a song from your hymnbook. Whatever you do, do it as unto the LORD. He longs to communicate with you.
2. Have a private time daily to read the Bible. Read aloud some times. Remember that God is speaking to you; believe and act upon what HE says. ***Backsliding begins with the neglect of the first two rules. John 5:39.. A Prayer Log or diary can be helpful to record what God is saying- His promises, directions, etc.
3. Ask God for what you want. Be honest with God and yourself, however bad it makes you. Ask Him for Christ's sake, to forgive you, and to make you ought to be. John 4 :24 and Psalm 51.
4. Never let a day pass without trying to do for JESUS. Every night reflect on what JESUS has done for you, and then ask yourself if you have lived representative of a Christian and/or have boldly witnessed for Him. (Matt 5:16 and Romans 10:9-11. Always carry a few tracts or tracts in your pocket or purse. Give them to others as the Spirit leads you.
5. Be true to your own conscience. If ever in doubt as to anything being right or wrong, pray and ask God's blessing upon it. Col.3:17 and Proverbs 3:5,6. If you cannot do this in good conscience, it is wrong. Rom. 14: 23. Also search the WORD for a guiding principle or concept. Never try to detour you conscience.
6. Never take your Christianity from other Christians. Do not argue that "people do so and so", therefore you may. II Cor. 10:12. You may ask yourself, "How would Christ act in my place?" Follow HIM!! Aim to please God not yourself or friends. WORSHIP GOD alone, not possessions, family members, education, heroes or leaders!!
7. Never believe what you feel, if it contradicts God's WORD. Its not in your feelings. Believe God and make your own heart a liar when it goes against God's WORD. Rom. 3:4. 1 John 5: 10,11
8. Fail not to assemble with other believers for prayer, Bible study and worship. Heb. 10:25 and Acts 2:42

ARE YOU REALLY COMMUNICATING

A hotel desk clerk received a long distance call about an overnight reservation.

"Do you want a room with a tub or a shower?" the clerk asked

"What's the difference?" the caller replied.

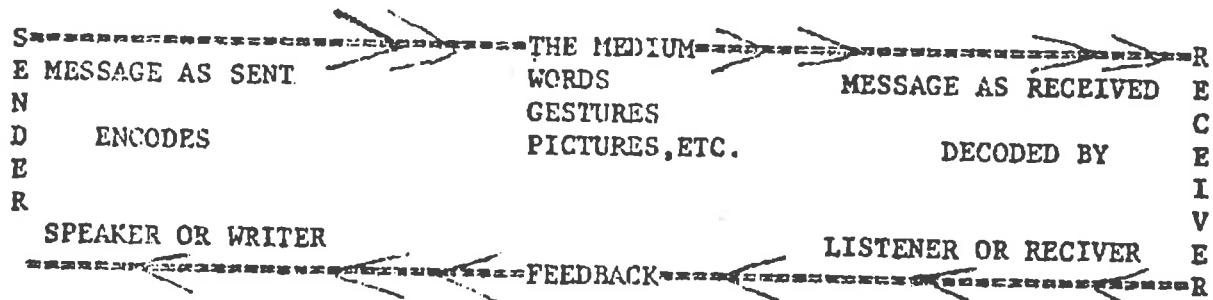
"Well," came the patient response, "With a tub, you sit down."

Communications failed here because each party had understood the word "Difference" in his own way. To the caller it meant variation in price. To the clerk it was variation in function. There was no "meeting of meanings" which is one way of defining communication.

Not all lapses in communication are so amusing or so easily remedied. Many result in hurt feelings, missed opportunities, wasted effort. Frequently the innocent suffer, and peace, receives a setback.

THE "HOW" OF COMMUNICATION

Communication involves the effort to transmit an idea or emotion from the mind of one person to the mind of one or more other persons-with a minimum of distortion. An appropriate response (feedback) may also be looked for.



ROADBLOCKS TO EFFECTIVE COMMUNICATION

THE SENDER.. The person who wants to communicate may not have a clear idea. He may have failed to think through what he wants to say or to determine the best means at his disposal for conveying his message.

THE MEDIUM.. Information can be poorly transmitted because the means chosen is inadequate for the job. A weak voice, static or the radio and outside noise are examples of difficulties in the medium.

THE RECEIVER.. Communication can fall flat if the receiver, for any reason, does not understand the message as it was intended. This may result from distraction, an inability to understand the sender's language, prejudice on the part of the receiver.

THE URGENCY OF GOOD COMMUNICATION

The ability to get our ideas across and to understand what others really mean is not a luxury. How many of these examples of poor communication have we all experienced?

CONFLICT IN THE CHURCH

Conflict is inevitable wherever two or more are gathered. So this is truly expected in the Church since it is a body of believers. But Christians vary in their reaction to conflict.

The Bible shows us that wherever Jesus was, there was some type of conflict because people had differing opinions even about who he was and is.

One healthy concept regarding conflict is that while Conflict is inevitable, Agreement is possible.

RULES FOR FIGHTING IN THE CHURCH

In the interest of respectful, clean, and healthful conflict in the church, consider these six rules:

1. Listen to each other and say it back.
2. Stick to the issues and stay away from personalities.
3. Stick to the present; do not bring up past conflicts.
4. The best offense is a good defense.
5. If your position prevails, thank God. If your position is defeated, accept the majority decision and be patient.
6. Remember that it is Christ's church, not yours or mine, and we are seeking God's will first.

If and when we seek to know God's will, we will not stifle human dissent. Instead, we will encourage openness to the leading of the will of God through human conflict.

ANTAGONISTS in the Church

Who are antagonists?

"Antagonists are individuals who, on the basis of unsubstantiated evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity."

—Kenneth C. Haugk

Antagonism exists in the church. It leaves in its wake broken lives: people who are hurt, discouraged, and apathetic. Although only a very few persons are antagonists, these individuals have the potential to disrupt and even destroy a congregation's mission and ministry.

In this balanced and practical book, Kenneth Haugk shows how congregational leaders can learn to:

- prevent or reduce much of the pain and suffering caused by antagonism;
- tell the difference between constructive, healthy conflict and destructive antagonism; and
- cope with antagonism when it arises.

Kenneth C. Haugk, Ph.D., pastor and clinical psychologist, is founder of the Stephen Series system of lay caring ministry, and the author of the best-selling book *Christian Caregiving—A Way of Life*. Since 1979 he has been conducting workshops and doing extensive consulting with pastors, lay leaders, church officials, seminarians, and their spouses on how to deal with antagonism in congregations. Dr. Haugk lives in St.



AUGSBURG

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ANTAGONISTS IN 01/25/94 S13

ANTAGONISTS in the Church  Haugk

ANTAGONISTS in the Church

How to Identify and Deal with Destructive Conflict



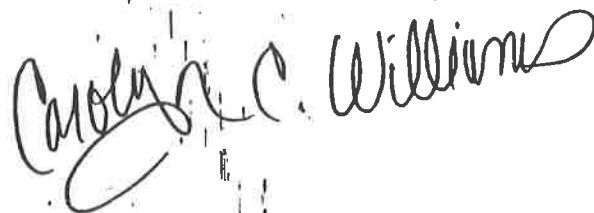
Kenneth C. Haugk

AUGSBURG

November 16, 1993

To: John Groce, Chairperson Lombard Central Presbyterian Church 150th Anniversary History Committee

From: Carolyn C. Williams, History Committee Consultant



Monthly Report

Research:

1.) I visited the Library Company of Philadelphia, 1314 Locust Street, Philadelphia PA 19107 and spoke with Reference Librarian and Archivist, Philip Lapsansky, about this project. He showed me two Lombard Central manuscripts which are in their collection. (See below).

The Library Company will give you photographic copies of the items for your collection. As soon as possible you must draft a letter, addressed to Mr. Lapsansky's attention, and request copies of the material. Your letter should specify that the church is celebrating its 150th anniversary, that the history committee is researching the churches activities since its founding and that the church is working to assemble an archives and exhibit area.

In the future when you want to reproduce these items for an exhibit, you may also arrange to use the negative. There is a special photography company in Philadelphia named Berry and Homer who does this work for many museums.

Lombard Central Presbyterian Church Manuscripts at the Library Company of Philadelphia

1.) *Lombard Street Central Presbyterian Journal*, January 1890. This is a six page newspaper which the church published.

2.) *Grand Annual Concert*, November 27, 1884. Thanksgiving evening concert program booklet for a Church sponsored concert at the Musical Fund Hall.

2.) I have attached a list of dates which you may wish to include in the calendar. For Susan Evans.

Grant writing:

1.) Please forward your annual report, session list, resumes (Reverend Berry's, yours, Susan Evans'), 501(c) 3 letter (if you have one) as soon as possible. Do you have your financial statements audited? Some funders ask for audited reports. I will draft several proposals and submit them for review on a regular basis during the next 30 to 60 days.

2.) I completed the State of Pennsylvania Historic Marker application 11-10-93. You mailed it 11-12-93 for 11-15-93 deadline. Please send me a copy of the final application when you have the opportunity, my copier broke down that day and I couldn't make a copy myself.

Facilities report:

1.) I need an update on the area approved by the session for the for the exhibit area/ archive. Is it the panelled room or the block area where the Sunday School meets?

2.) I strongly recommend that you send a letter or call J. Randall Cotton, Director Historic Religious Properties Program at the Philadelphia Historic Preservation Corporation, 1616 Walnut Street Ste 2310, Philadelphia PA 19103 (215) 546-1146. They offer technical assistance including matching grants, a rehabilitation fund which gives grants for some repairs, investigative site visits to assess building problems, referrals to professionals with experience in restoring older properties, etc. It would be very beneficial to have them conduct a site visit and prepare a report, and to see what financial assistance they will give the church. Using their consulting services would make other fund raising easier. I know that Reyerend Berry regularly receives their mailings.

Mr George R. Beyer
Associate Historian & Coordinator
Historical Marker Program
PA. Historical & Museum Commission
P.O. Box 1026

Harrisburg, Pa 17108-1026

Dear Mr Beyer

The Lombard Central Presbyterian Church ^{Congregation} will
be celebrating ~~the~~ church's 150TH year of
existence. We feel that this is a time for
reflection celebration & rejoicing.

In keeping with this celebration we feel
it appropriate to request a historical marker
at this time. Please review our material &
I hope that we will receive a favorable decision
in this matter

Sincerely

Rev Delrio A. Berry Pastor

Dr John T. Groce, Historical Committee Chairman



COMMONWEALTH OF PENNSYLVANIA
PENNSYLVANIA HISTORICAL AND MUSEUM COMMISSION
WILLIAM PENN MEMORIAL MUSEUM AND ARCHIVES BUILDING
BOX 1026
HARRISBURG, PENNSYLVANIA 17108-1026

HISTORICAL MARKER SUGGESTION FORM

(Please type. Before completing, see Guidelines for Approval.)

1. State name of person, event, or site to be commemorated.
2. Please specify fully the historical significance of the person, event, or site. Include important dates.

In the tradition of the African-American church, Lombard Central Presbyterian Church played a key role in Philadelphia's 19th Century African-American community. From its founding, the church impacted upon religious, cultural, social and political life. Official membership reached 400 at its peak and church activities attracted crowds exceeding 800. As part of its mission the church established a Sabbath-School. It published the *Lombard Street Central Presbyterian Journal*, a 6 page newspaper. Elder Robert Jones' *Fifty Years in the Lombard Street Central Presbyterian Church*, published for the 50th anniversary, recounts much of the years from 1844-1894. The session kept records and minute books which were later donated to the Presbyterian Historical Society in Philadelphia.

On July 22, 1844 seventy-four individuals, former members of the Second African Presbyterian Church in Philadelphia, adopted articles of association and covenant, to form Lombard Street Central Presbyterian Church, making it the third African Presbyterian Church in Philadelphia. The congregation elected Stephen H. Gloucester supply pastor for 1 year on August 23, 1844 and full pastor November 20, 1845. Stephen H. Gloucester, pastor until his death in May 21, 1850, was a son of John Gloucester, a former Tennessee slave who founded Presbyterianism in Philadelphia's African-American community in 1807.

The congregation worshipped at the Free Presbyterian Church of Moyamensing until buying a lot at Ninth and Lombard with two houses, which they converted to a "shanty" church. In 1846 they contracted to erect a new building. Rev. Gloucester went to Great Britain in February 1847, where he raised approximately \$4,000 for the building fund. All told, Lombard Central raised \$13,000 which allowed them to pay most of the construction costs. They contracted architect William Johnson to design the church in Italian and Norman architectural styles. Lippincott & Forsyth Company were the builders. The value of the finished church was \$15,000.

The Church's fourth pastor, Rev. J.B. Reeve, served the church a total of 51 years, from 1861 to 1871 and 1875 to 1916. During a 4 year sabbatical from Lombard, he established and was first Dean of Howard University's Theological Department. William Still was another prominent Church member. He joined the church in 1868 and was elected an Elder. In 1878, Still also served as Superintendent of the church's John Gloucester Mission, which became Berean Presbyterian Church in 1880.

The Church will celebrate its 150th anniversary in 1994 at its present location at 42nd and Powelton Streets in Philadelphia, which it has occupied since 1939.

3. See attached **Guidelines for Approval** and identify those guidelines (no more than three) which you feel are particularly applicable to this marker. 1,3,4 In one to three sentences, please outline your reasons.

Nationally, there is widespread scholarly interest in the activities and records of early African-American Churches. Lombard Central, with its key historical records archived at the Presbyterian Historical Society, the Historical Society of Pennsylvania and the Library Company of Philadelphia, provides scholars with an invaluable resource. Despite the Church's prominence in the 19th century, and the community leadership roles of its pastors and individual congregation members, there is no commemorative marker for the church, a result of previous neglect in marking African-American historic sites.

4. Bibliographical data: From whom or from what publications can further information be secured as to historical background, evaluation of significance, or proper marker inscription?

Author: Robert Jones

Title: Fifty Years in the Lombard Street Central Presbyterian Church

Date & Publisher: 1894, Edward Stern & Co., Philadelphia

If there is an additional published source you wish to reference, you may list it below.

Author: William Catto

Title: A semi-centenary discourse: delivered in the First African Presbyterian...

Date & Publisher: 1857, Philadelphia

If the source of further information is an individual person, please furnish his or her

Name: Kenneth Ross, Reference Librarian, Presbyterian Historical Society

Address: 425 Lombard St. Philadelphia PA 19147-1516

Phone number: (215) 627-1852

If you wish to provide additional published or human sources of information, feel free to list them below, utilizing the above format for referencing them. Feel free as well to attach copies of published or unpublished source material that seems particularly relevant.

Philip Lapsansky, Reference Librarian
Library Company of Philadelphia
1314 Locust Street
Philadelphia PA 19104
(215) 546-3181

Emma Jones Lapsansky, Director Quaker Collection
Haverford College
Magill Library
Haverford PA 19041
(215) 896-1274

5. Describe suggested marker site. Are there any surviving features, built or topographical, that relate to the proposed commemoration? If possible, please attach a photograph. (While survival of such features is not a determining factor in the approval of markers, a suggested marker should be close enough to the site described to take advantage of any features that do survive. It should also be located so as to maximize its accessibility to the public.)

The marker site would be at Lombard Central Presbyterian Church's current location, at 4201 Powelton Avenue (42nd Street and Powelton Ave), Philadelphia, PA. The current church building, a former Quaker Meeting House, is also a Philadelphia Historic Landmark. A commemorative street marker would provide the congregation, the community, church visitors and all who walk or drive by with an important tribute to Lombard Central's 150 year legacy and historic traditions. See attached photograph.

6. Provide suggested marker site data.

County: Philadelphia

Street address or intersection (if town or city location):

4201 Powelton Avenue (42nd Street and Powelton Avenue)

City: Philadelphia PA 19104

Highway route (if in a rural location):

Nearest town & distance in miles:

If not along a highway, identify closest highway route and give approximate distance in miles from it:

If the marker is suggested for placement inside an existing park, specify exact location within the park.

7. Please provide data on yourself as preparer of this form:

Name: Carolyn C. Williams Telephone: (215) 751-9300

If representing an organization, its name and your title:

President CC Williams Consulting Services

Mailing address: 121 Wisteria Avenue

City: Cherry Hill State: New Jersey ZIP: 08002

Your Signature: Carolyn C. Williams Date: 11-10-93

Return completed form and any additional supporting material to:

Historical Marker Program
Bureau of Archives and History
Pennsylvania Historical and Museum Commission
P.O. Box 1026
Harrisburg, PA 17108-1026

If you have any questions in completing the form, please contact us at (717) 783-9871.

5/29/92 (Seubach)

Charles L. Blockson Afro-American Collection



**"Am I Not a Man
and a Brother"**

The Marker Project

**The Blockson
Collection is literally
putting Black history back
on Philadelphia's streets.**

National shrines and markers such as Independence Hall and the Liberty Bell draw tourists and researchers from around the world. However, until the current marker project, no markers in the City itself pertaining to individual African-Americans could be found.

After traveling throughout Pennsylvania, searching for historical markers about African-Americans, Mr. Blockson discovered only one. That marker was in Erie, the home of Harry T. Burleigh, a famous African-American composer and baritone soloist born in 1866.

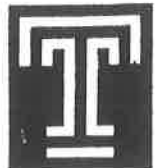
Recognizing the need for such markers in Pennsylvania, and particularly Philadelphia, Mr. Blockson launched a project designed to identify historical locations in the City relevant to the accomplishments of African-Americans.

"It is urgent to present a balanced view of Philadelphia's history by highlighting the achievements, aspirations, and challenges of Black people in our society," says Blockson. "These markers will not only help to preserve the legacy of African-Americans but also their unique experience in this City and nation."

The William Penn Foundation has funded the Historical Marker Project through a \$92,000 grant.

The goal of the Blockson Collection is to have 74 official blue and gold state historical markers, 27 by 41 1/2 inches, erected on the sidewalks of Philadelphia.

This project is in keeping with the overall purpose of the Blockson Collection, which was established to assemble historical data and artifacts about the many contributions African-Americans have made both in Philadelphia and nationwide. The project will contribute significantly to the Blockson Collection's efforts to enhance its national and international reputation as a leading research facility for the study of African-American life and culture.

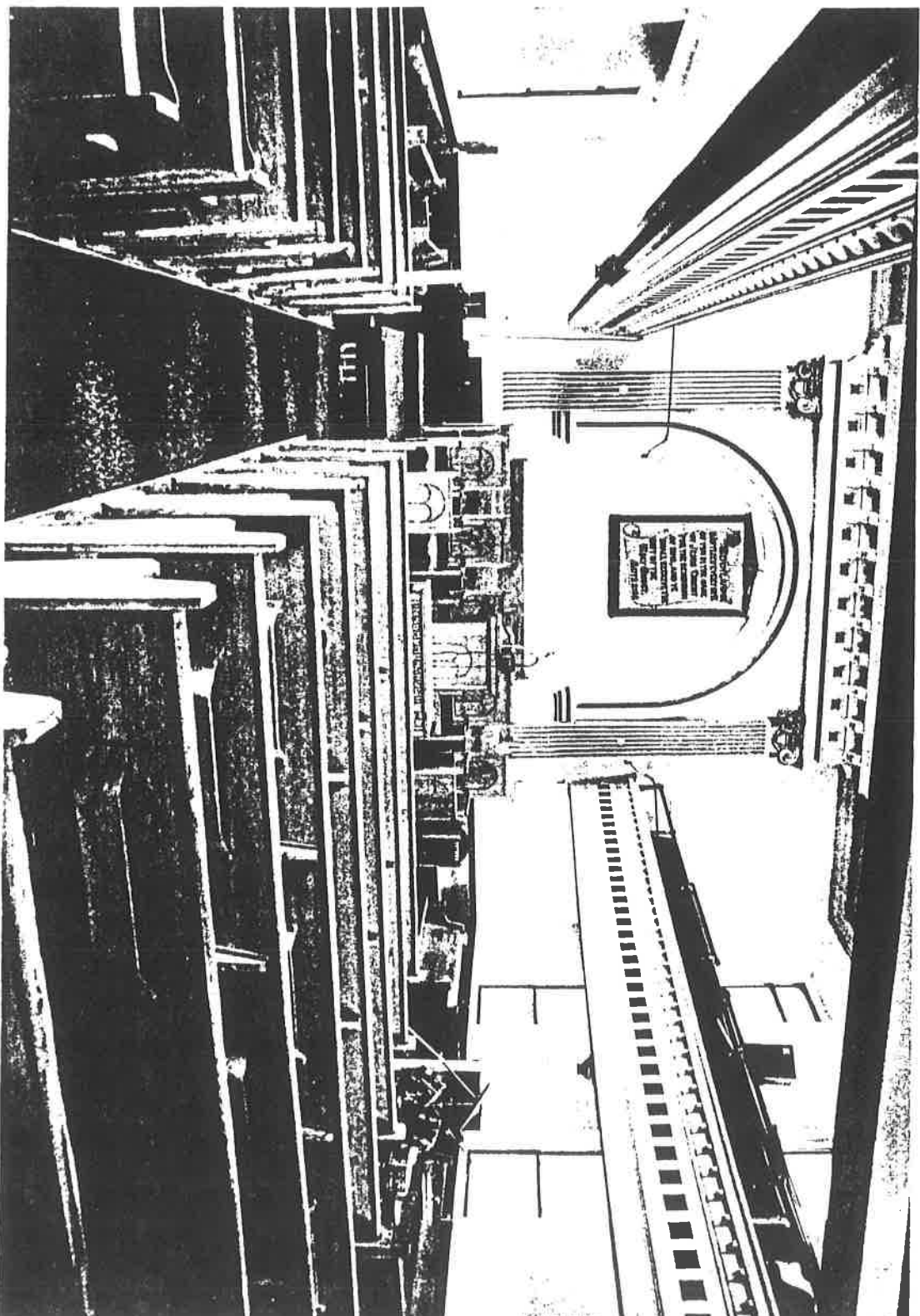


"Am I Not a Woman and a Sister"

LOMBARD CENTRAL PRESBYTERIAN CHURCH
150th ANNIVERSARY

1844

1994



(Inside original church building - 9th & Lombard Sts.)

The Spirit of The LORD is upon me. For He has anointed me to
Preach the Gospel to the poor, to set at liberty them that are bruised... Luke 4:18

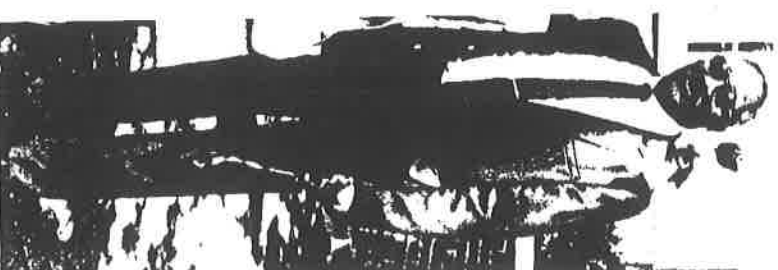
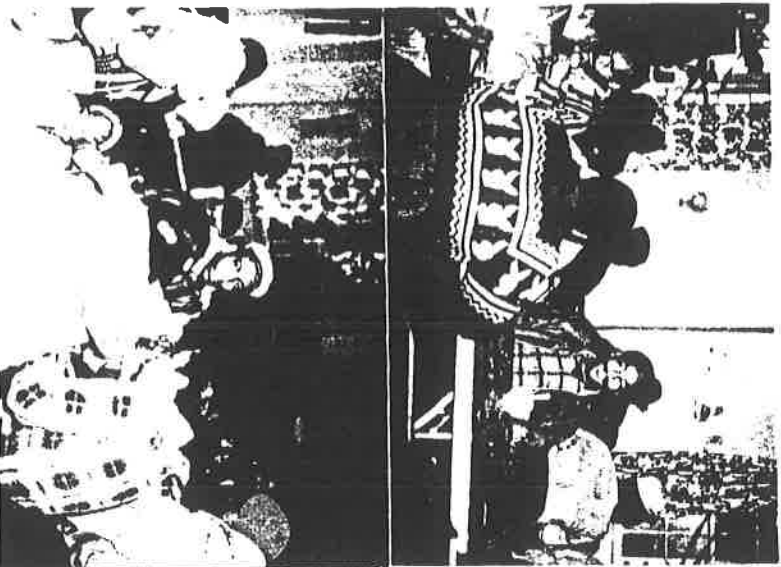
LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994

SOUP KITCHEN



Kenneth Baylor
Coordinates The Soup Kitchen

Blessed are they who hunger and thirst after righteousness:
For they shall be filled...Matthew 5:6

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994

150TH ANNIVERSARY COMMITTEE



Susan Borden-Evans and John L. Turnbo,
Co-Chairs

Banner Project Sabrina Freeman, Chair	Maintenance Ken Baylor, Chair	Calendar Ruth Martin, Chair
Singing City Choir Alexander Davis, Chair	Homecoming Mamie Waiters, Chair	Phone Rosetta Groce, Chair
History John Groce, Chair	Banquet Celeste Borden, Chair	Evangelism John Turnbo, Chair
Speakers Bureau Susan Borden-Evans, Chair	Publicity Priscilla King, Chair	Youth John Borden, Chair
Ministry Reverend Betty, Chair	Scholarship Pat Thorpe, Chair	Endowment Thompson Terry, Chair

DECEMBER 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thurs 7:00 PM				1 Mabel Blanton Day 150th Anniv Meeting	2	3
4 Robert Davis Day Third Pastoral Anniversary of Rev Delito Berry	5	6 Rose Hunter Day	7	8	9	10
11	12	13	14 Priscilla King Day Devon Pettet Day	15	16 Lounie Martin Day	17
18 William Jones Day	19	20	21	22 John L. Turnbo, III Day 1991-Rev Delito Berry installed as 1st female Pastor of Lombard Central	23	24
25 Christmas	26	27 Clifford O Walters Day	28 Kenneth Baylor Day	29	30 Alan Brock Day John L. Turnbo Day	31

For unto you is born this day in the City of David
A Saviour, which is Christ The LORD...(Luke 2:11)

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994

JUNIOR EMERGENCY AIDE

(THE OLDEST AUXILIARY ORGANIZATION OF THE CHURCH)

The **First Emergency Aide Club** was organized in 1898 by a group of ladies who felt the need for some extra financial aide for the church. The ladies were Ella Webster, Carolyn Gill, Alice Powell, and Celestine Tyson, to name a few. There were nine in all.

The **Junior Emergency Aide** was Organized in 1921. The Club still exists and donates large sums to The Church each year.



Front Row: Priscilla Peters, Francis Murray, Helen Tyson, Mildred Newell, Sara Williams.
Top Row: Margaret Dillon, Edith Webster, Iantha Hallacre, Helene Moore, Harriet Jones, Gladys Dechabert, Idell Elsey.

NOVEMBER 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thurs 7:00 PM		1	2	3 150th Anniversary Committee Meeting	4	5 150th Anniversary Banquet
6	7	8 Election Day	9	10	11 Veterans Day	12
13	14	15 Presbytery Meeting	16	17	18	19
20 1845 - Rev. S.H. Gloucester elected full Pastor of Lombard	21 Rodney Crawford Day	22 Carrle Buford Day	23	24 THANKSGIVING Joint Fellowship Service	25	26
27 Edward Moultrie Day ADVENT Begins	28 Roslyn Crawford Day	29 Clyde Bevans Day George Scarborough Day	30			

Blessed are the pure in heart:
For they shall see God...Matthew 5:8

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

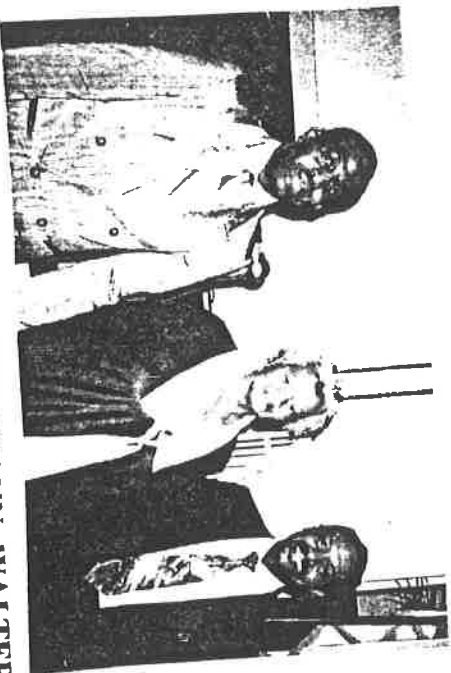
1844

1994

THE GRANT/SABB/HOLMES/ AND SMITH FAMILIES
Have Remained Active Members For More Than One Hundred Years.



DONALD HOLMES



WILLIAM JOHNSON, MARY (BECKY) SPANN, WALTER TOLLIVER

APRIL 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 8:30 AM Prayer Meeting - Thurs 7:00 PM			Spring, 1937 Rev. John L. Coleman becomes pastor (pastorate 1937 - 1962)	1856 - Rev. Emuel Adams resigns as pastor	1 Good Friday Joint Fellowship Service (Berean Presby Church)	2
3 EASTER Sunday Daylight Saving Time	4 Maya Angelou Day	5 David Martin, Sr Day Booker T. Washington Day	6 1909 - Explorer Matthew Henson explores the North Pole	7 150th Anniversary Committee Meeting	8 Lewis Donaldson Day Virginia Morse Day	9
10 150th Anniversary Lecture Series	11 1865 - Rev. John B. Reeve was elected 1st Black Moderator of the Phila. Presbytery	12 Elsie Baylor Day	13	14	15	16
17	18	19 Angela Roundtree Day Presbytery Meeting	20	21	22	23 Mildred Canada Day
24	25 Eleanor Drummond Day Mildred Newell Day Margaret Davis Day	26	27	28	29 Tiffany Drayton Day Jarrett Gallman Day	30
150th Anniversary Scholarship Committee Concert featuring Rita McKinley Pride						

Ye are the light of the world...Let your light so shine before men/women that
They may see your good works, and glorify your Father which is in Heaven...Matthew 5:14, 16

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

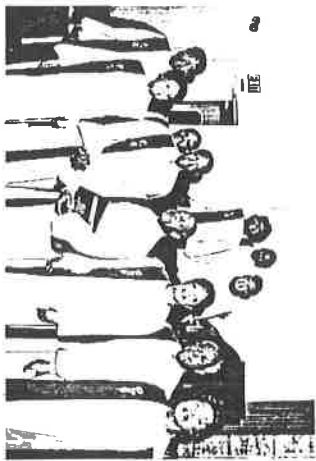
1994

LOMBARD CHOIRS....PAST AND PRESENT



LOMBARD'S GOSPEL CHOIR

Front: Deloris Summerville, Francine Hardeman, Judy Peters, Yvonne Wright, Priscilla King
Rear: Jeremiah Cousins, Alexander Davis, Walter Tolliver, Clyde Bevans, Albert Johnson



SENIOR CHOIR

Front: Joe Evans, Ruth Gundy, Thomas Moss (d),
Roger Foster (d), Maulton Baker (d), Deloris
Summerville, Jeremiah Cousins, Joan Young
Rear: Coila Burjis, Clyde Bevans,
Regina Black (d) (Director/Organist)



MEN'S FELLOWSHIP CHOIR

John Pettet, Jeremiah Cousins, Alexander Davis,
Albert Johnson (Organist/Choir Leader),
Walter Tolliver, Clyde Bevans

MAY 1994

SUN	MON	TUE	WED	THU	FRI	SAT
1 Alice Morris Day Cherita Summerville Day	2	3	4	5 160th Anniversary Committee Meeting National Day of Prayer	6	7
8 Mother's Day	9	10 Marcellette Cousins Day	11	12	13	14
15 Radea Crawford Day	16	17 Presbytery Meeting	18	19 <i>Malcolm Little</i> <i>(Malcolm X) Day</i>	20	21 Frank Berry Day 1850 - death of Rev. Stephen Gloucester
22 Thelma Smith Day	23	24 Delilah Lewis Day	25	26 Rosetta Groce Day	27	28 Steve Chotalai Day Dara Waiters Day
29 Reese Summerville Day Jennifer Stephanie Wise Day	30 Memorial Day	31 Walter Bynum Day	1853 - Rev. Ennal Adams elected Second Pastor			Sunday Morning Service - 11:00 AM Sunday School - 8:30 AM Prayer Meeting - Thurs 7:00PM

Suffer the children to come unto me...
For the Kingdom of Heaven belongs to such as these...(Mathew 19:14)

LOMBARD CENTRAL PRESBYTERIAN CHURCH

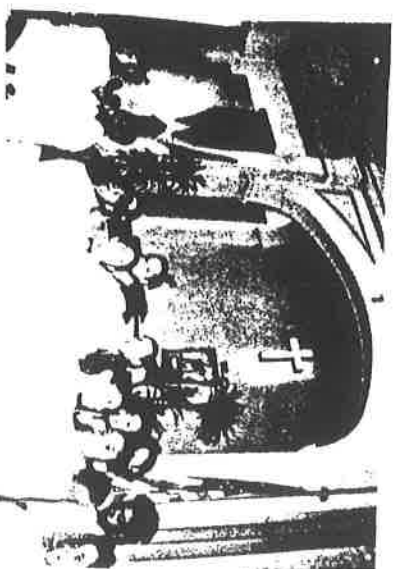
150th Anniversary

1844

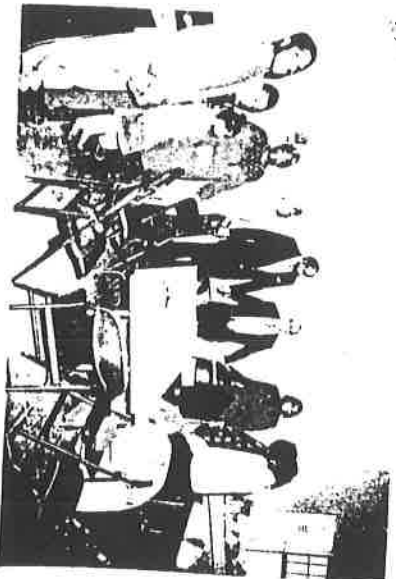


Reverend Berry with daughter Jessica
and Ashley Bayler

1994



Youthful Baptismal Candidates and their Parents



Sunday School Welcomes The Young
And The Young At Heart



130th Anniversary Sunday School
Superintendent Mrs. Moultrie

JUNE 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thurs 7:00 PM		1853-Rev Ennal Adams installed as Second Pastor	1	2 Michael Smith Day 150th Anniversary Committee Meeting	3 Charles Drew Day	4 1161 Rev. John Bunyan Reeve ordained and installed as Fourth Pastor
5	6 Sabrina Freeman Day	7 Flag Day	8 Geraldine Walker Day	9 Jessica Wright Day	10 Montay Bynum Day	11 150th Anniversary Youth Committee JAMBOREE
12 YOUTH DAY	13 Christia Thorpe Day	14 Presbytery Meeting	15	16	17 James Weldon Johnson Day	18
19	20 Walter Tolliver Day	21	22 Helene Moore Day	23	24	25 Brittany Borden Day
MENS DAY Father's Day						
26	27	28 Yvonne Wright Day	29	30		

Go ye into all the world and .
Make disciples of all nations...Matthew 28:19

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844 1994

SHEPHERDS WHO HAVE SERVED AT LOMBARD

Reverend Stephen H. Gloucester	1844 - 1850
Reverend Ennal Adams	1853 - 1856
Reverend John Bunyan Reeve	1861 - 1871
(Recalled) Reverend John Bunyan Reeve	1874 - 1913
Reverend W.E. Griffin	
Reverend William Lloyd Jimes	1919 - 1925
Reverend Lawrence McCrory, Jr.	
Reverend Lemious Coleman	
Reverend John L. Coleman	1937 - 1962
Reverend John Christopher McCray	1963 -
Reverend Harry W. Shaw	1970 - 1977
Reverend J. Bernard Taylor	1981 - 1989
Reverend Delrio A. Ligous Berry	1991 - Present

JULY 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thurs 7:00 PM				1846 - Signed Contract for New Church at Lombard Street below Ninth	1	2 George Dukes Day Charles Thorpe Day
3	4 Amos Summerville Day Independence Day	5 Renee Wilkerson Day Summer Bible School / Camp begins	6	7 160th Anniversary Committee Meeting	8	9
10	11	12	13	14	15	16 Judith Peters Day
17	18	19	20 Patricia Thorpe Day	21 Irissa Laokay Day	22 Dorothy Faison Day	23
24 Marcia Walters Day FOUNDERS DAY	25	26 Donald Holmes Day	27 Celeste Borden Day Mary Spann Day Eugene Thomas Day	28	29 Blondevle E. Walters Day	30
31						

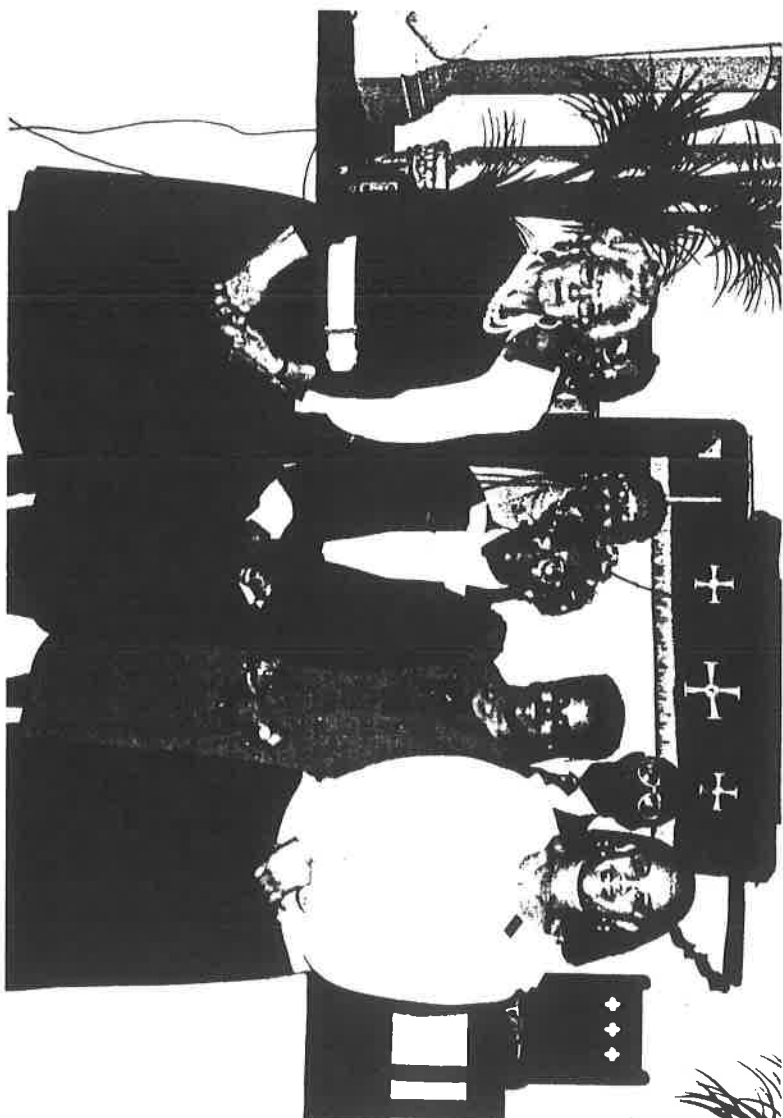
Let justice roll down like waters and righteousness
Like an everflowing stream...Amos 5:24

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844 1994

LOMBARD CENTRAL USHERS



Front: Rose Hunter, Annabelle Bracey, Judy Peters, Carolyn Baylor
Rear: Charlotte Galliman, Joan Bevans, Lonnie Martin

AUGUST 1994

SUN	MON	TUE	WED	THU	FRI	SAT
1846 - Church Cornerstone Laid	1 Annabelle Bracy Day	2	3 Mildred Grant Day	4 1844 - Ordination of First Church Elders, William Brown and Robert Jones	5	6
7 Teresa Thorpe Day 1844 - 1st Session Meeting at William Brown's home. S.H. Gloucester, Moderator, Robert Jones, Clerk	8 Paul Terry Day	9 Jennine Groce Martin Day	10	11	12	13
14	15	16 Della Holmes Day	17 Marcus Garvey Day	18	19	20
21 Tonya Evans Day	22	23 1844 - S.H. Gloucester elected stated supply pastor at congregational meeting. Moderator - Robert Adair	24 Crystal Lane Day	25	26	27 Regina Johnson Day
28	29	30	31 Jenna Martin Day			Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thurs 7:00 PM

A new commandment I give unto you...
That ye love one another as I have loved you...John 13:34

LOMBARD CENTRAL PRESBYTERIAN CHURCH

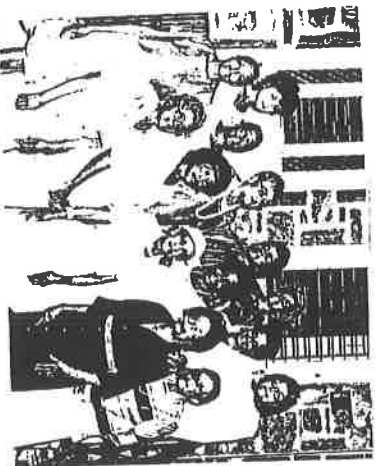
150th Anniversary

1844

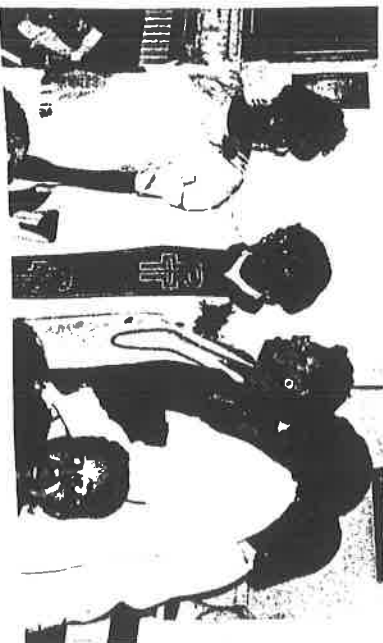
1994

WOMEN AT LOMBARD CENTRAL

1985 WOMEN ON THE MOVE



1994 WOMEN ESTABLISHED IN FAITH



SEPTEMBER 1994

SUN	MON	TUE	WED	THU	FRI	SAT
<p>Sunday Morning Service - 11:00 AM</p> <p>Sunday School - 9:30 AM</p> <p>Prayer Meeting - Thurs 7:00 PM</p>		<p>1981 Rev. Dr. Bernard Taylor becomes Pastor - At-Large of Lombard (Pastorate 1981-1989)</p>	<p>1856 - Rev. Benjamin F. Templeton elected Pastor</p>	<p>1 Wallace Brock</p> <p>160th Anniv Comm</p> <p>1871 Rev. J.B. Reeve co-founds the Howard University Theology School</p>	<p>2 John Pettet Day</p> <p>Aldena Roundtree Day</p>	<p>3 Alain Locke Day</p>
<p>4 Richard Wright Day</p>	<p>5 Jamar Roberts Day / Labor Day</p> <p>1876 Rev. John Bunyan Reeve Reinstalled as Pastor</p>	6	7	8	9	10
<p>11 1854 Christopher Perry Day (founder, publisher Phila. Tribune and former Supl. of Lombard Sunday School)</p>	12	13	14 Ruby Pettet Day	15 George Davis Day	16 John Borden, Sr. Day	17 William Brock Day William Johnson Day
18	19 1881 - Tuskegee Institute Opened	20 Presbytery Meeting	21	22 Mary Dacons Day	23	24 60th Anniversary Week Long Celebration
WOMEN'S DAY						
25 Sylvia Summerville Day	26	27 Charlotte Galman Day	28	29	30 Albert Johnson	
					1844 - Robert Jones appointed delegate to the Third Presbytery of Phila.	

What does The LORD require of you; but to do justice,
To love mercy, and to walk humbly with your God...Micah 6:8

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994



WILLIAM STILL (1821 - 1902)

WILLIAM STILL, an esteemed member and former Superintendent of Sunday School of Lombard Central (1880), was one of the most successful Black businessmen in Philadelphia's history.

In 1847 Still worked in the Office of The Pennsylvania Anti-Slavery Society. He later became an abolitionist and in 1872 authored the classic "Underground Railroad".

He was also one of the Organizers of the first YWCA for Black people in America.

OCTOBER 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thure 7:00PM						1
2 Kenneth Lassiter Day	3	4 Mamie Waiters Day	5	6 150th Anniversary Committee Meeting	7 William Still Day (1821), Edited the Underground Railroad (pub. 1872)	8
9	10	11	12 Rev Delrio Berry Day	13	14	15
16 Fuel Committee Anniversary	17	18 Presbytery Meeting	19	20	21 Alexander Davis Day	22 Carolyn Baylor Day
23 Dorothy Chotalai Day	24 Joan Bevans Day	25	26	27	28 Davida Groce Day	29
30 Anita Thomas	31 Halloween					
YOUTH SUNDAY						

O give thanks unto The LORD, for God is good:
For God's mercy endureth forever...Psalm 107:1

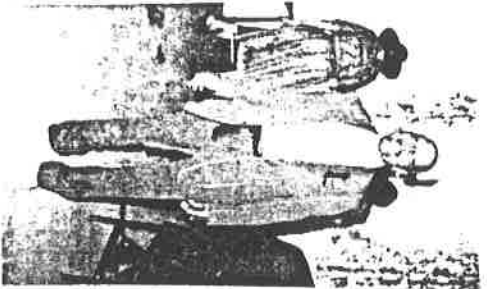
LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

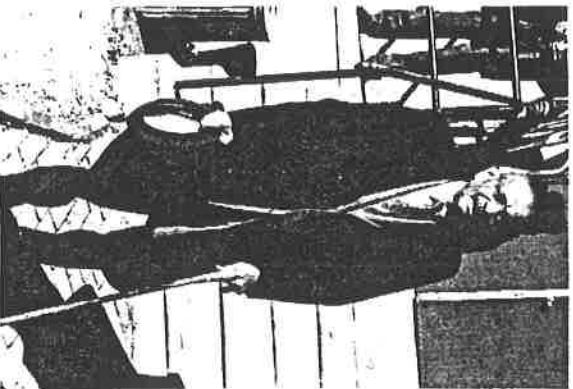
1844

1994

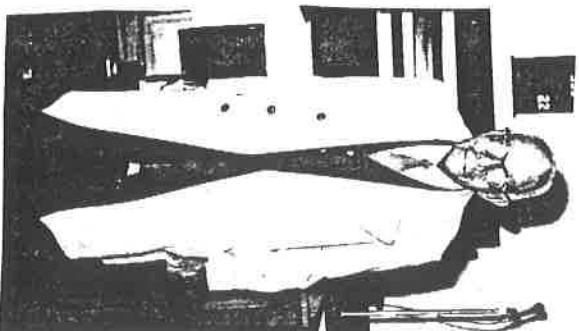
DISTINGUISHED SENIOR GENTLEMAN OF LOMBARD



MAULTON BAKER
(- 1993) Founder of
Singing City Choir



LEWIS DONALDSON



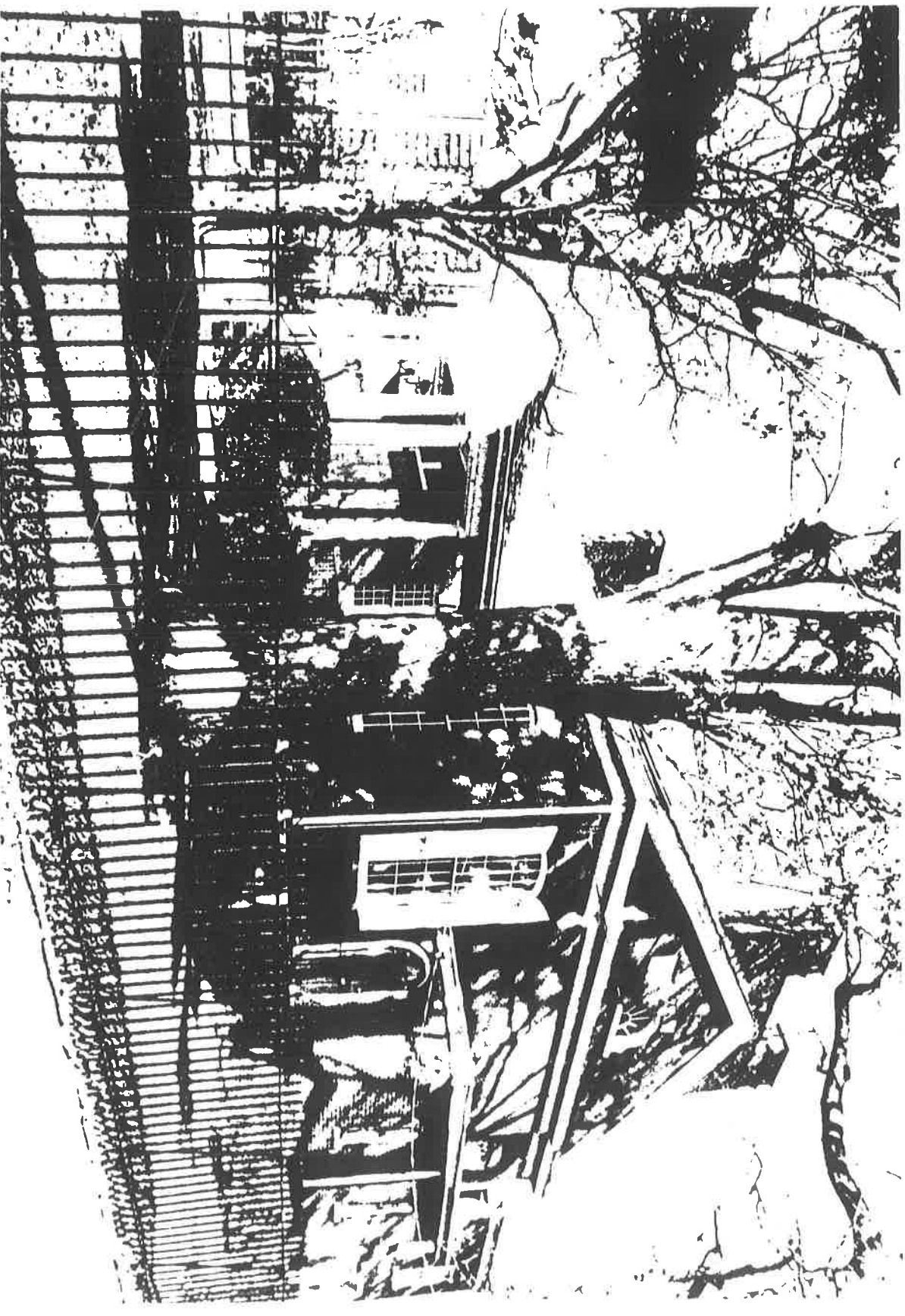
MR. THOMAS

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994



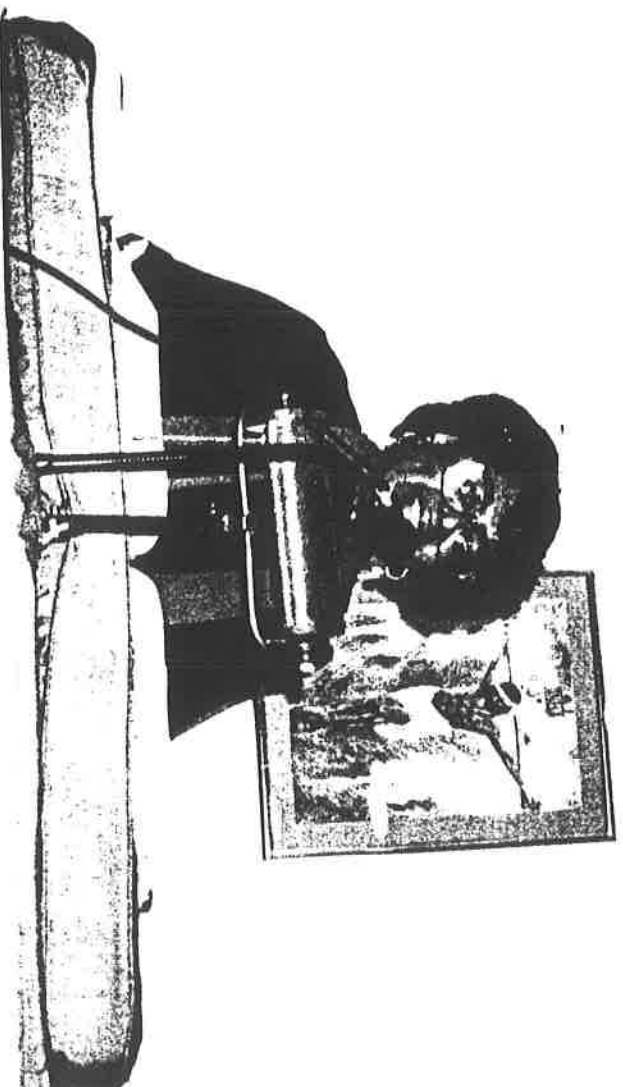
Blessed are they who hunger and thirst after righteousness:
For they shall be filled...Matthew 5:6

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994



REVEREND DELRIO A. LIGONS BERRY

REVEREND DELRIO A. LIGONS BERRY, was installed as the first female Pastor at Lombard on December 22, 1991.

Reverend Berry has a Masters of Divinity Degree from The Eastern Baptist Seminary, a Master of Arts Degree in Religion from Temple University, and is presently a Candidate for The Doctor of Ministry Degree at The New York Theological Seminary.

Reverend Berry's activities include: African American Studies for The Philadelphia School District, Society of Biblical Literature, member of The NAACP, The Alpha Phi Sigma Honor Society, and The Black Clergy of Philadelphia, among others.

She is married to Frank A. Berry and is the mother of a daughter, Jessica.

JANUARY 1994

SUN	MON	TUE	WED	THU	FRI	SAT
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Sunday Morning Service - 11:00 AM							
Sunday School - 9:30 AM			1918 - Rev. Dr. William Lloyd Ilnes becomes pastor (pastorate 1919 - 1925)	1963 - Rev. John McCray becomes pastor (pastorate 1963 -)	1970 - Rev. Harry L. Shaw becomes pastor (pastorate 1970 - 1977)	1848 - Rev. Stephen Gloucester returns from Great Britain with funds for the construction of a church	1 New Year's Day 1878 - Lombard starts John Gloucester Mission Sabbath School (becomes Berean Presby Church)
Prayer Meeting - Thurs 7:00 PM							
2	3 David Turnbo Day 1847 - Lombard lecture room opened for worship	4 1920 - First National Negro Baseball League	5	6 John Borden Jr Day 150th Anniv. Committee Meeting	7	8	
9	10	11 William Waiters Day	12	13	14 Ashley Baylor Day Easis Pettet Day	15 Martin Luther King Jr Day	
16	17 Martin Luther King Jr. Day (observed)	18 Ralph Rhoden Day Karen Borden Day Presbytery Meeting	19	20	21	22 Carolyn Baylor Day Ruth Gundy Day	
Gospel Choir Program of Famous Black Singers							
23	24 Gladys Dechabert Day	25	26	27	28 Sara Williams Day 1787 - The Free Africa Society Organized in Philadelphia	29	
30 1865-13th Amendment Abolishing Slavery Passed	31 David Martin Jr. Day						

Seek ye first the Kingdom of God and God's righteousness
And all these things shall be added unto you...Matthew 6:33

LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994



CHRISTOPHER JAMES PERRY, SR.

CHRISTOPHER PERRY, SR., served Lombard Central Presbyterian Church as a member of The Trustee Board for many years. He was the Superintendent of The Sunday School.

Perry Founded The Philadelphia Tribune, the oldest continuously published Black Newspaper in the country.

In 1844, Perry published the first edition of The Tribune. He used the paper as a forum for his crusades for better jobs and better working conditions for Blacks.

FEBRUARY 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:30 AM Prayer Meeting - Thurs 7:00PM	1847 - Rev S.H. Gloagaster leaves for Great Britain to raise funds for Church construction	1 <i>Langston Hughes Day</i>	2 Groundhog Day	3 150th Anniversary Committee Meeting	4	5
6 Iantha Hallacre Day Corrine D'Orsay Day	7 Barbara Brock Day Ashley Roundtree Day	8 Deloris Summerville Day	9 Susan B Evans Day Thompson Terry Day	10 James Bradley Day	11 1990 - Nelson Mandela released from prison after 27 years	12
13 150th Anniversary Lecture Series	14 Jessica Berry Day St. Valentine's Day <i>Rosa Park's Day</i>	15 Presbytery Meeting	16 Ash Wednesday	17 Colia Burgis Day Marian Anderson Day	18	19 Joseph Evans Day Francine Hardeman Day
20 Gospel Choir Reunion Concert	21 Hortense Roberts Day Presidents' Day	22 Washington's Day	23	24	25	26 Irving Dechabert Day John Groce Day
27	28 Carrie Eaton Day Lenetta Smith Day	1848-Church Building Dedication (9th and Lombard)				

He shall be as a tree planted by the waters,
And that spreadeth out her roots...Jeremiah 17:8

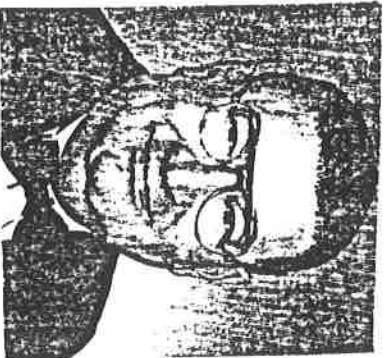
LOMBARD CENTRAL PRESBYTERIAN CHURCH

150th Anniversary

1844

1994

THE TYSON/TERRY AND WEBSTER/DECHABERT FAMILIES
Have Been Faithful Members For Over One Hundred Years.



PAUL S. TERRY, JR.



FRANCES TYSON TERRY



THOMPSON T. TERRY, SR.



ELLA WEBSTER



GLADYS DECHABERT



EDWARD B. WEBSTER

MARCH 1994

SUN	MON	TUE	WED	THU	FRI	SAT
Sunday Morning Service - 11:00 AM Sunday School - 9:00 AM Prayer Meeting - Thurs 7:00PM		1 Frankie Jefferies Day	2	3 Gordon Hayes Day 150th Anniversary Committee Meeting	4	5
6	7	8 Priscilla Peters Day	9	10	11 Anthony Miller Day	12 Jeremiah Cousins Sr Day
13 150th Anniversary HOMECOMING	14	15 Presbytery Meeting	16	17	18 Jennifer Niles Day	19 Gospel Choir JOY Night
20 Gospel Choir 14th Anniversary	21	22	23	24	25 Georgette MacCallister Day	26
27 1847 - Gloucester arrives in London Palm Sunday	28 Ruth Martin Day	29	30 Judith Kennedy Day	31		